WORLD CALL

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Religion in the Public Schools
Gerald E. Knoff

★

"Growing Weather" In Japan
Warner Muir

★

New Life for the Church in Russia
George Earle Owen

★

NOVEMBER 1960

★

Price 25 Cents

November, 1960

Vol. 42 No. 10

WORLD CALL

International Magazine of Disciples of Christ

The Cover

Thanksgiving is the obvious theme of the cover photo. The setting is that of Pilgrim times and of two girls, in the clothes of their early American ancestors, preparing the Thanksgiving dinner. A Thanksgiving meditation, "Man's Reply to God," by Roland K. Huff, is found on page 13. Emphasis in the November issue is on religious education. "Adults Want to Learn" (page 11) is a conversation of three religious education workers about the mature church member. Dr. Knoff's article (page 17) discusses the vital question of religion in the schools, while George Downey (page 21) helps us take an honest look at youth.

Hidden Answers

1. What is the Indiana Plan?
2. Who should attend the regional leadership schools?
3. What did Robert W. Rodenmayer say about the "giving of thanks"?
4. What happened in Russia on June 22, 1941, to help the cause of the church?
5. What was the Home Missions Council?
6. What three points do Protestants stress in views on public education?
7. How many job titles are listed?
8. How many Christians are in Japan?
9. What is World Community Day?
10. Who is Adam D. Beittel?
11. Why is a letter called "Good News Out of Congo"?
12. What fundamental question does Dr. Wiegmann say that youth should ask?

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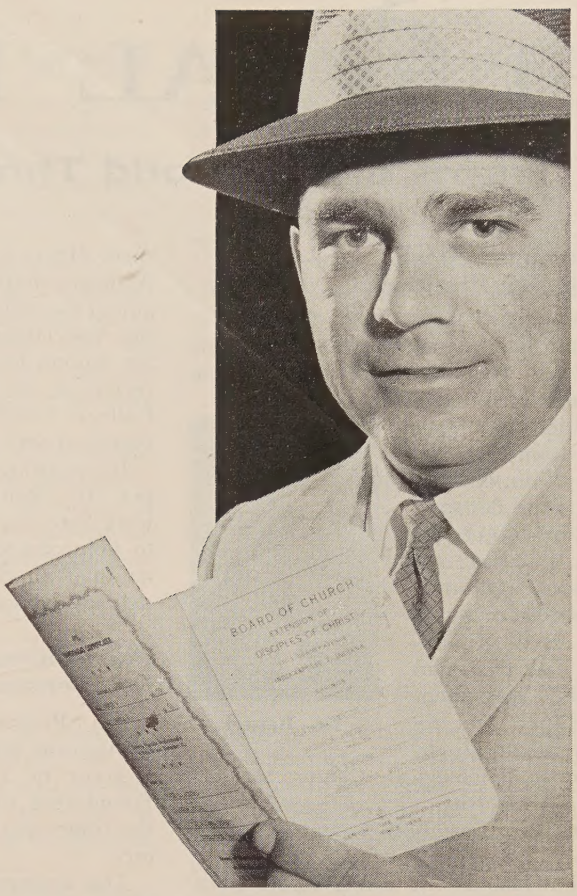
A Man of Responsibility



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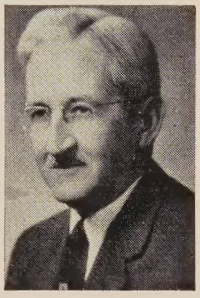
WORLD CALL

GLOBAL HIGHLIGHTS

News of the World Through the Eyes of the Church

Tougaloo College Gets New President

TOUGALOO, MISS.—Adam Daniel Beittel has been named as the eighth president of Tougaloo Southern Christian College here, institution of higher education for Negroes jointly supported by Disciples of Christ and the Congregational Christian Churches. He succeeds Samuel C. Kincheloe, now chairman of the department of church and society at the International Theological Center, Atlanta (Ga.) University.



Dr. Beittel

Dr. Beittel has been a member of the Beloit (Wisc.) College faculty since 1953. He has had a long career in religious, educational and social service.

The new Tougaloo head served as president of Talladega College in Alabama from 1945 to 1952. Previously he served as dean and sociology professor at Guilford College in North Carolina and as professor of religion at Earlham College in Indiana.

A native of Pennsylvania, Dr. Beittel was graduated from Findlay College in Ohio and received his Master's degree from Oberlin (Ohio) College and the Ph.D. degree from the University of Chicago. He is a former chairman of the Alabama division of the Southern Regional Council, former vice-president of the Association of Colleges and Secondary Schools for Negroes, and former secretary of the national United Negro College Fund. He also has served as pastor of several churches.

In accepting the presidency of Tougaloo, Dr. Beittel said he viewed the work here as a "challenging opportunity to help attack one of America's major national problems through the channels of education."

Puerto Rican Seminary Gets Construction Grant

RIO PIEDRAS, PUERTO RICO.—The Evangelical Seminary here has received a grant of $25,000 from the Kresge Foundation of Detroit, Mich., toward the construction of a new men's dormitory.

The Evangelical Seminary is an interdenominational theological seminary in which Disciples of Christ cooperate along with American Baptists, Methodists, United Presbyterians, Evangelical United Brethren, and Congregationalists. Its president is T. J. Liggett, Disciple who formerly served in South America with The United Christian Missionary Society.

Prior to this announcement by the Kresge Foundation, the seminary had received grants from the six cooperating mission boards in the total of $50,000 toward this project. The total cost of the dormitory is estimated at $100,000. The Kresge grant was made conditional upon the ability of the seminary to raise the additional funds necessary for the project.

Negro Disciples Urge Merger, Not "Absorption," in Unity Move

COLUMBUS, OHIO.—Delegates to the National Christian Missionary Convention (Negro Disciples of Christ) here unanimously adopted a social action commission's report calling for increased concern for "matters that assure merger rather than absorption" in negotiations toward a more racially inclusive church.

In other actions, the 400 official registrants among the 1,000 representatives of some 80,000 members of NCMC churches authorized a fact-finding survey of the needs of Negro churches and "an exhaustive and comprehensive study of our church-related institutions of higher learning."

The Negro organization merged its staff and services with those of The United Christian Missionary Society, an agency reporting to the International Convention of Christian Churches (Disciples), earlier this year, paralleling integration of several Negro and white state Disciples units.

Endorsement of program and policy recommendations by NCMC delegates provided for continuing functioning of the Convention, during completion of

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Yakima Indian Church Grows in Membership

Membership of the Yakima Indian Christian Church, White Swan, Wash., has increased 65 per cent in the past three years, according to its minister, Clifton L. Peightal. The congregation—an outgrowth of the Yakima Indian Christian Mission, a home missions Christian service center supported by Disciples of Christ—recently called Mr. Peightal as its first full-time minister. He had been serving as director of the Mission and as missionary pastor of the church. The church now has nearly 130 members. In the photo at right, Mr. Peightal stands behind an Indian family at the signing of marriage papers. The bride and groom, shown seated at the right, are Mr. and Mrs. Gabriel Moses. The bride is the former Yvonne Musmusto, a member of the church and a product of the Yakima Mission program. Her father and sister are seated at the table at left.

—Photo by Whitmore

New Council on Unity Executive Comes in Agency's Fiftieth Anniversary Year

GEORGE G. Beazley, Jr., minister of First Christian Church, Bartlesville, Okla., for more than thirteen years, will become executive secretary of the Council on Christian Unity on Dec. 1. He will succeed George Walker Buckner, who has served as executive secretary on a voluntary basis since May, 1941.

The Council's president, W. J. Jarman, in making the announcement noted that Mr. Beazley comes to the post as the Council observes the fiftieth anniversary of its founding at the Topeka, Kansas, convention of Disciples of Christ in 1910 under the leadership of Peter Ainslie.

A native of Danville, Ky., Mr. Beazley received his A.B. degree from Centre College in Danville and his B.D. degree from The College of the Bible at Lexington, Ky. He took further graduate work at the universities of Chicago and Missouri and at Union Theological Seminary. Since his student days Mr. Beazley has held only two pastorates, eight years at Richmond, Mo., and since 1947 in Bartlesville.

The executive secretary-elect is at present vice-president of the Oklahoma Christian Missionary Society and of the Oklahoma Christian Home. He has worked with the Council on Christian Unity through its department of ecumenical study.

Mr. Beazley is married to the former Charlotte Strother Holan of Lexington, Ky. Mrs. Beazley is a graduate of Transylvania College and received an M.A. degree from the University of Kentucky.

Dr. Jarman noted that with Mr. Beazley's coming the Council will have a full-time executive secretary for the first time since Feb. 1, 1931, when Henry Clare Armstrong gave up the post to return to the pastorate. Dr. Buckner's services extend over nineteen and one-half years. From July 1, 1954, to Sept. 15, 1959, Professor Robert Tobias of Christian Theological Seminary was the Council's associate executive secretary, giving at first a third and later half time to the work.

The executive secretary-elect has asked that the directors of the three departments through which the Council works continue in these posts through the current fiscal year. Dr. Buckner is director of the central department of Christian unity, Dr. Tobias heads the department of ecumenical study, and Virgil A. Sly is director of the department of ecumenical service.

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the merger process, in the areas of promotion, Christian action and education, and church development, and as a rallying center for brotherhood loyalty.

Drugs and Supplies Sent in Congo Crisis

NEW YORK.—Drugs and other medical supplies have been sent into strife-torn Congo by American church people through Church World Service.

Thousands of vials of "wonder drugs" and other supplies, donated by pharmaceutical houses in the U.S., have been airlifted to doctors in the Congo to replenish stocks in government and mission hospitals which have reached a dangerously low point.

Disciples of Christ aid the work of Church World Service through their Week of Compassion offering.

Brotherhood "Togetherness" Seen by Unified Promotion Head

INDIANAPOLIS.—A growing spirit of Disciple "togetherness" is shown in increased brotherhood support of outreach causes through Unified Promotion, according to Spencer P. Austin, executive secretary. His report for 1959-60 was received "with appreciation for a good year" by the board of directors of Unified Promotion, meeting here on Sept. 6.

Applications were received from five colleges seeking membership in Unified Promotion. These are Missouri School of Religion, Columbia, Mo.; Drury School of Religion, Springfield, Mo.; Kansas Bible Chair, Lawrence, Kans.; Christian College, Columbia, Mo.; and Culver-Stockton College, Canton, Mo. These and six other expected applications for membership will be voted upon in the November meeting of the board. At present, 59 state, national and educational agencies are members of Unified Promotion, central fund-raising agency of Disciples of Christ.

Offerings received by Unified Promotion and cooperating causes in 1959-60 amounted to $7,338,994.75. This included $5,864,910.06 of undesignated and specific gifts.

Unified Promotion giving of Christian Churches (Disciples of Christ) in 1959-60 showed a gain of 12.9 per cent in undesignated offerings over the previous year. This included amounts previously designated to three agencies which came into Unified Promotion in 1959-60. Thus, the net gain in new money for the year was 6.3 per cent.

Growing support of outreach causes is shown in the increase in contributing churches. There were 4,383 churches with a record of giving through Unified Promotion in 1959-60 as compared with 4,367 in the previous year.

The goal of doubled giving during the Long Range Program of the 1950's was

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Campus Organizations Hold Uniting Assembly

Disciples of Christ were represented at the Uniting Assembly of the United Campus Christian Fellowship, held late this summer at Stephens College, Columbia, Mo. Joining were the college youth of Disciples, United Presbyterian Church, U.S.A., United Church of Christ, and Evangelical United Brethren Church. Disciples in the executive committee here of the UCCF are, starting third from left, front row, Hugh Hough, Gail Entrikin and Lois Mothershed. In the back row are Robert T. Huber, left, campus director, and Clayton Daugherty, third from left.

achieved in all states by 1959-60. The giving record shows a gain of 168 per cent last year over the year 1949-50.

Religious Broadcasters Urged To Meet Commercial Standards

NEW YORK. (RNS).—Religious programs on radio and television must meet the same standards of quality as do commercial programs, a television broadcasting executive declared here recently.

Poor quality religious programs, he warned, "may do more harm than good."

In an address to the fifteenth annual International Television Radio Workshop for laymen and ministers, Gordon Alderman, program director and production manager of WHEN-TV in Syracuse, N. Y., said his station upheld these standards.

"We don't put a religious program on the air because God has asked us to in the name of some church person," he said. "If it is a bad program we reject it by using the same criteria of judgment we use on any other prospect.

"Unfortunately, the local communities have yet to reach the high level of quality which has been attained on some network religious broadcasts. . . . According to the laws under which we operate, we must deal with religion in one form or another. We would feel much better if we had good religious programs to put on the air."

Declaring that religious programs on radio and TV were no substitute for public or private worship, Mr. Alderman said the primary function of the media "was to provide informational programs which make the viewers more aware of the full range of their own faiths."

40,000 Refugees Reported in Burma

GENEVA.—First reports about an estimated 40,000 refugees in Burma have reached the World Council of Churches headquarters here.

Before, there had been only unconfirmed reports of stateless Asian groups in the north and northeast of the country.

Most of the refugees have fled from China. Some, it is thought, could have sought refuge in India and Pakistan during the partition of 1947; some are probably from Tibet and Laos.

Expanded Services Needed For "Cold War" Servicemen

NEW YORK.—Concern for the behavior of U. S. servicemen overseas when they are "off base" was the keynote of a recent report here by Marion J. Creeger. He is executive secretary of the General Commission on Chaplains and Armed Forces Personnel, a cooperating agency of the National Council of Churches, with offices in Washington, D. C.

In his comments at a conference called by the United Service Organization (USO), Dr. Creeger declared: "I report to you as a clergyman and also as an American citizen who is profoundly disturbed."

While stating that "not all our personnel are 'ugly Americans' by any means," he warned that too many of the 1,125,000 young men stationed overseas today were not only unprepared for the situations they would encounter but are unaware of the unfavorable impression they are making on other people abroad.

Dr. Creeger described the Hospitality Houses in the Far East, established by the Protestant churches, as "too few to scratch the surface" of the need for information and guidance centers for servicemen, "who come ashore just across the street from a long row of gyp joints."

At the newest center on Fenwick Pier in Hong Kong, he said, the men can get dependable information on where to find legitimate ships and entertainment. They can also find spiritual guidance and wholesome fellowship.

"I only hope that somehow we can shake church people out of their lethargy," he concluded. "We don't have to coddle these boys, but we should give them a chance in a strange land to maintain something of the standard of behavior we maintain in our own homes." In this effort, he said, the USO is also playing an important part by providing "homes away from home" for servicemen.

Special Days

Oct. 30-Nov. 6 Christian Literature Week
Nov. 4 World Community Day
Nov. 6 American Missions Day
Nov. 20 Thanksgiving Sunday

Church Membership Reaches Record Total

NEW YORK. (RNS).—Membership in churches and synagogues of this country's 50 states increased by 2,669,164—or 2.4 per cent—in 1959 for a record total of 112,226,905.

Last year 63.4 per cent of America's estimated total population of more than 178 million belonged to a church or synagogue—highest ratio of religious affiliation to the number of people in U.S.

Church Extension Deposits at All-time High

AN all-time high of $10 million in trust deposits and investments has been announced by the Board of Church Extension of Disciples of Christ.

The record figure was reached recently with a deposit of $29,000 accumulated from building fund campaigns by a St. Louis, Mo., congregation of Disciples.

Church Extension's trust program is one of seven services offered to Christian Churches (Disciples of Christ) throughout the United States, Canada and world mission fields.

A recent report indicates that Church Extension, at the time of the study, had 911 outstanding interest-bearing loans representing nearly $13.5 million, with the major portion of the capital for these loans coming from individuals, churches and church organizations which have deposited or invested their resources with the Board.

At the close of the Board's 1959 fiscal year, trust receipts totaled $7,987,887. The new high represents a gain of over $2 million in approximately six months.

Individual deposits and investments account for about half of the $10 million, while funds from churches and church organizations make up the balance.

LeRoy Mitchem of St. Louis, left, hands Harold L. Herndon, Church Extension general representative, a savings account deposit of $29,000. G. Hugh Wilson, minister of church, center, looks on.

—Photo by Mitchell

history. In 1958 the ratio was 63 per cent of the population at that time.

While the estimated American population increased by 1.8 per cent between 1958 and 1959, however, church and synagogue membership gained only 0.4 per cent in relation to the number of people.

These and other religious statistics are from the 1961 *Yearbook of American Churches,* published by the National Council of Churches. They are based on reports received from 254 religious bodies in all the 50 states and the District of Columbia.

Of the 112,226,905 church and synagogue members in 1959, the *Yearbook* said that 226 Protestant groups reported a total of 62,543,502 communicants, as against membership of 61,504,669 in 1958 in 224 bodies.

Among the other religious groups, Roman Catholics last year numbered 40,871,302, Jews 5,500,000, Eastern Orthodox 2,807,612, and Buddhists 20,000.

Japanese Ministers' Salaries Surveyed

TOKYO. (RNS).—Ministers of the United Church of Christ in Japan who serve churches averaging 75 or more attendants at worship services receive about $80 a month, or a reasonable living wage, according to an income study reported by church officials.

Pastors serving congregations averaging between 31 and 70 persons receive an average of only $30, the survey showed. And those with a lower average attendance are paid only about $20 a month.

Since the third group constitutes some 35 per cent of all United Church congregations, the situation is regarded as very serious. Purpose of the survey was to gather facts for mapping a salary improvement program.

Churches Plan Assault On Poor Migrant Conditions

NEW YORK.—A ten-year plan for a massive assault by the Protestant churches on the bad living and working conditions of the nation's migrant crop pickers will be launched at a National Study Conference in Washington, D. C., Nov. 16-18.

The ten-year master plan will serve as a detailed blueprint for action by the churches in their fight to eradicate social evils surrounding the use of migrant labor. The conference will celebrate the fortieth anniversary of the churches' work for homeless migrants. Leaders declare that it will constitute the most significant united effort ever made during these four decades to secure education, health and welfare services, decent living wages, and steady employment for

Peter Matthews, left, executive secretary of the Mindolo Ecumenical Foundation, confers about Week of Compassion requests with Spencer P. Austin, executive secretary of Unified Promotion, central fund-raising agency of Disciples of Christ.

—World Call Photo

Disciples Aid Growing African Ecumenical Center

BECAUSE of their historic concern both with the African continent and with Christian unity, Disciples of Christ have since 1959 been giving financial aid to an unusual ecumenical training center in the heart of Africa.

Gifts from the Christian Churches (Disciples of Christ) through the Week of Compassion—and channeled through the World Council of Churches—have done much to help in the development of the Mindolo Ecumenical Center near Kitwe, Northern Rhodesia. A sum of $3,600 was contributed in 1959, and a total of $4,723 was given this past spring. An item also is included in the proposed budget for the 1961 Week of Compassion.

Peter Mathews, executive secretary of the Mindolo Ecumenical Foundation, was in Indianapolis this fall during a visit to the United States to consult with leaders of several communions which have shown interest in the interchurch venture. Mr. Mathews told of the rapid development of the center and of the growing world interest in the program which is emerging.

The Mindolo Center grew out of the old United Mission to the Copperbelt, which closed its work in 1955. A foundation was set up in 1958 to explore the possibility of an ecumenical program on a broad base. The World Council adopted the project and listed it as an ecumenical effort worthy of support from churches throughout the world.

The program of the Mindolo Center includes training in home-making, work in literacy, youth activities, and research. Future plans will also include Christian education and social studies. Lay institutes have been held for politicians and ministers of religion, housewives, doctors and ministers of religion, and welfare workers.

Plans are being drawn for lecture rooms, a library and a chapel, along with staff and student housing, to supplement the meager facilities now available. Mindolo is a parklike area of 100 acres.

Below, workmen complete some of the fine new buildings at the Mindolo Center.

WORLD CALL

the million workers and their families.

The churches have called leaders of government and of private agencies to take part. These include experts on welfare, labor, agriculture, transportation, education and health at both the state and national levels.

Deportation of Leader From South Africa Hit

GENEVA. (EPS).—The deportation of Anglican Bishop Ambrose Reeves of Johannesburg has met with sharp opposition from church leaders and others.

The World Council, in a statement issued within hours of receipt of reports here, said it would ask that a full report be prepared by its member churches in the Union of South Africa of the circumstances surrounding the ouster of the Anglican prelate

Bishop Reeves, long an outspoken foe of the South African government's apartheid racial policies, was deported two days after his return to Johannesburg from England where he had spent the past five months. The action was taken under a law that provides that anyone not a South African can be deported "in the public interest." Dr. Reeves is a British subject.

Newbigin Delivers Ainslie Lecture

GRAHAMSTOWN, UNION OF SOUTH AFRICA—Bishop Lesslie Newbigin of the Church of South India gave the annual Peter Ainslie Memorial Lecture on Christian unity at Rhodes University here on Oct. 18.

Bishop Newbigin, general secretary of the International Missionary Council, was a key leader in the negotiations which resulted in the union to form the Church of South India in 1947. He went to India as a missionary from the Church of Scotland.

The Ainslie Lectures, established in 1949, are the only series of lectures in the field of Christian unity in the Union of South Africa. They are sponsored by the Council on Christian Unity with headquarters in Indianapolis and are named in memory of Peter Ainslie, Disciples of Christ leader who led in founding the Council in 1910.

The Ainslie Lectures were inaugurated by the late Archbishop Clayton of Capetown, South Africa. Lecturers in other years have included George MacLeod of Iona, Scotland; Philippe Maury of Paris and Geneva; and the distinguished South African author, Alan Paton.

Says Religious Theme Not Always Good in Movies

BOULDER, COLO.—The churches and the motion picture industry have to decide just what constitutes a religious motion picture, a noted minister, author and communications expert stated here recently. Malcolm Boyd, a minister of the Protestant Episcopal Church, was a speaker at the seventeenth International Conference on Audio-Visuals in the Church.

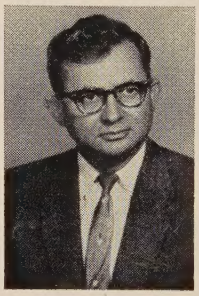
"Obviously, self-labeled religious matter does not mean that a movie is a religious one," he told the delegates. He cited such films as "On the Beach," "Room at the Top," and "Streetcar Named Desire" as possessing more religious significance than Hollywood biblical extravaganzas.

A former producer-writer in the entertainment industry, Mr. Boyd recently returned from Europe where he was chairman of an international seminar on communications and propaganda.

"I learned that we cannot generalize about communications problems," he told a reporter for *Variety*. "A problem in Ghana may not only be unlike a communications problem in the U. S. but may be almost incomprehensible to American thinking and experience." The same holds true, Mr. Boyd said, of countries on the same continent.

Beneath the Spire

NEAL WYNDHAM, minister First Christian Church, Columbia, S. C., since 1956, collects old books . . . born in S.C., 1917, holds A.B. degree from Atlantic Christian College, B.D. from Vanderbilt Divinity School; additional studies at Emory U. . . . he and wife, Sarah, have two children: James Byron, Sarah Alice . . . chairman S.C. Commission on Ministry and state Committee on Christian Action and Community Services; secretary S.C. Christian Action Council; vice-president Columbia ministers . . . member Recommendations Committee Disciples' International Convention, board S.C. Christian Missionary Cooperation, board directors Christmount Christian Assembly . . . president S.C. State Convention of Christian Churches in 1959.



Mr. Wyndham

* * *

MRS. GRACE M. BARTLETT, 75, has been pipe organist of First Christian Church, Honolulu, Hawaii, 44 years; also financial secretary and secretary church board 18 years, and office secretary five years . . . native of Lowell, Mass. . . . charter student at Simmons College, Boston, where received B.S. degree, 1906, and immediately became private secretary for president Massachusetts Agricultural College (now U. of Massachusetts, Amherst) . . . there met future husband, Earle Goodman Bartlett . . . after marriage, 1908, they left for Hawaiian Islands to teach at Kamehameha Boys' School . . . mother of two daughters, three grandchildren . . . after Mr. Bartlett died in 1922, she moved to Manoa Valley, accepted position with City Planning Commission, serving as executive secretary until 1943 . . . began building reference library and gave full-time to this from 1943 until retirement in 1950 . . . swims almost daily.

Mrs. Bartlett

* * *

MEMBER board of governors of Edgar DeWitt Jones Educational Foundation, WINFRED A. HARBISON, 56, was president Central Woodward Christian Church, Detroit, Mich., 1955-57 . . . vice-president Wayne State University in that city since 1953, going there in 1929 as history instructor . . . born at Russellville, Ind., Phi Beta Kappa graduate of Wabash College, holds M.A., Ph.D. degrees from University of Illinois . . . named chairman Wayne's history department, 1951 . . . Fulbright lecturer in history, U. of Aberdeen, Scotland, 1953-54 . . . also served as Wayne's acting dean of Graduate School, 1954-57 . . . author of two books, co-author two others, now writing history Detroit Disciples . . . Lt. Commander in U.S. Navy, 1943-46, presently Commander, Naval Reserve . . . he and wife, Ocie B., have a son, Stanley L. Harbison, pre-ministerial student at Bethany (W. Va.) College.

Dr. Harbison

—BELL RINGER

WORLD CALL

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Good News Out of Congo

MUCH of the news from the Belgian Congo in recent months has been far from good. Some has been in the nature of disaster news. Immediately following the achieving of political independence in that important part of the vast African continent, there came a clash between different groups and leaders of the new republic. With lack of unity apparent and danger of increased strife threatening, discipline in the army broke down. The violence that followed was not as widespread as a casual reading of the newspapers would indicate. But there was violence—and always there was the threat of greater violence and panic.

These events led to the decision on the part of most civilians of Europe and America to leave. The decision to leave for a time applied to most of the mission workers. In the case of the Disciples of Christ, with a church of over 100,000 in the Belgian Congo, this important decision was made in cooperation with the African leaders of the churches. There was no panic-stricken fleeing from posts of duty. Both for the missionaries who left and for the Congo Christians who remained the choice was a sobering one. No one was pleased about it, except as one feels that it is always good to make a right decision, however hard it may be.

SINCE those days in July, Congo has seen many changes. No one can predict what the outcome will be. Among all the uncertain reports that have come, however, there is one message that reveals something of the stability and strength of a considerable body among the Congolese people. This good news is that the people who sent this message possess an inner integrity and spiritual reserve about which the newspapers do not tell us. It came as a letter sent by members of the Christian churches of the Bolenge-Coquilhatville area to the missionaries they had seen depart a few days before. Here is the letter:

Bolenge, August 5, 1960

To Our Devoted Missionaries:

Since your departure following the sad and grievous events through which we all suffered during many days, we have never ceased to pray for you, for the church and for ourselves. Your departure seemed to us necessary and imperative. It has saved, we believe, the life of the young church of Congo and its honor before the Missionary Societies of Congo, Europe and America. Certainly this departure has dearly cost the Missionary Societies but this price will have its effect on the future of the Congo. We are with you all in this sad departure, in your happiness of service to your Master and Saviour and in your joy to belong to the flock of God.

WE pray constantly that God, through his divine wisdom, will direct the Congolese people to restore peace in the country with the utmost rapidity through the instrument of the UN. We cast our eyes toward God in hope for your prompt return in the interest of the Church of Christ in Congo. We are facing a new structure in this country for which you have given your best. This change in the politics of the country calls for strong and loyal Christians, who according to the words of the Lord Jesus, will truly be the "salt" and the "light" of the new Congo. Now more than ever the Protestant churches and missions must redouble their efforts. Working together in the great principles of the gospel of Christ, with tolerance for the little differences of interpretation and of customs in our daily lives, according to the example of Jesus Christ and above all in brotherly love. This must serve more and more as a base of orientation of the Congo towards a grand empire whose fundamental law is the knowledge of God.

May God hear our prayers and grant them. May the grace of the Saviour, Jesus Christ, the love of the Father and the communion of the Holy Spirit be with us all and with each one in particular.

(Signed by official representatives of the Congo Church in the Coquilhatville-Bolenge area.)

HERE are people who have caught the heart of what the Master Teacher wanted his followers to know—that it is not apart from the world but *in the world* that we discover life's mission. We are to be the "salt of the earth," the "light of the world." Our Christian friends in Congo are not cast down by the turn of events. They see change as opportunity and challenge. They see themselves as "the 'salt' and 'light' of the new Congo."

Centuries of suffering lie back of the events of recent weeks in Congo. More suffering and heartache are doubtless ahead. The outcome depends largely on the emerging of a responsible political leadership and on the willingness of other peoples to help and not hinder. One heartening asset of strength which the new nation does surely possess is in the integrity and good will found in the people of the churches there.

Correspondence from St. Andrews—II

In the October issue, the editor commented on the observance in Edinburgh in August of the fiftieth anniversary of the founding of the International Missionary Council. He noted that the 1910 conference marked the beginning of the modern movement for Christian unity. In this issue he continues a report on the meetings in St. Andrews, Scotland, of the Central Committee of the World Council of Churches and of other committees and departments through which the Council carries on its work.

IN the meetings of the Central Committee in 1960 it was again made clear that the World Council is both a vital and a growing body. Its vitality was revealed in the wide scope of living issues with which it dealt—issues about which people and nations care and over which there is often wide difference of opinion. Its growth was marked by the vote to admit to membership eight church bodies in Asia, Africa and the Middle East. This brings the total number of member churches around the world to 178.

The new churches voted into membership are:

The Syrian Orthodox Patriarchate of Antioch and All the East, an ancient church with 700,000 members in Syria, Lebanon, Iraq, Eastern Turkey, and the Americas.

The Evangelical Church of Madagascar.

The Evangelical Church of Togo.

The Sudanese Christian Church of West Java.

The Methodist Church of Ghana.

The Presbyterian Church in the Republic of Korea.

The London Missionary Society Synod in Madagascar.

The Church of the Province of East Africa, which has members in Kenya and Tanganyika.

THE increasing number of member churches in Africa is of special importance. The Central Committee called on all African member churches to help in the "orderly and peaceful transition" of new nations to "responsible independence." It also rejoiced in "the achievement of responsible independence on the part of several former colonies in the past five years" and in the fact that other areas are moving toward independence. It offered World Council support for African member churches "as they seek to give leadership and to promote self-discipline in their nations."

Not content with statements of principle concerning Africa, the Central Committee voted to appeal to its member churches to finance both emergency and long-term aid in the Congo. Funds raised will underwrite a program for immediate medical and scholarship help and for a long-range educational program for technical and professional training of Congolese. It was decided to make $25,000 immediately available to the Congo Christian Council. This is from funds raised by the department of interchurch aid which Disciples support through the Week of Compassion.

An important group which met before the Central Committee was the Commission on Faith and Order. This was the triennial meeting of the full commission of about one hundred. In other years a smaller "Working Committee" directs the affairs of Faith and Order. Dr. Robert Tobias, director of the Department of Ecumenical Study of the Council on Christian Unity, was elected by the Central Committee to this Working Committee.

THE Commission on Faith and Order declared that the unity we seek is primarily "one which brings all in each place who confess Christ Jesus as Lord into a fully committed fellowship with one another." Geneva's Professor Henri d'Espine in presenting the report to the Central Committee said it meant that "there would no longer be in each locality several churches, but one church comprising all those in that locality who confess the Lordship of Jesus Christ."

The annual meeting of the Board of the Ecumenical Institute was my own major assignment, apart from the meeting of the Central Committee. The Ecumenical Institute is located near the village of Celigny, a short distance from Geneva. Its permanent faculty, visiting teachers and students are drawn from many churches and many lands. It conducts conferences, consultations and courses of varying length. These deal with problems Christians face as church people and as individuals around the world. It also conducts a semester of graduate study in cooperation with the University of Geneva.

A MAJOR source of the strength of the Ecumenical Institute is the opportunity it gives to people of differing backgrounds to live together and study together in close association under a single roof. The Institute's director is a German, Dr. H. H. Wolf. Other staff members are Dr. Nick Nissiotis, a Greek, Mr. Henry Makulu, an African, and Dr. Charles West, an American. Next year Dr. West will leave and will be replaced by a Swiss.

Since I have been a member of the Institute's board from its beginning, have presided at its annual meetings for the past two years, and have visited it frequently, I know rather intimately of its work. I think that it is carrying on a completely unique work in education and Christian world fellowship. I am glad that Disciples have sent students to the Institute and through the Week of Compassion have provided scholarships to churches in needy areas. This is quite as much an act of compassion as the sharing of food and clothing.

—GEORGE WALKER BUCKNER

Leaders meet to discuss adult Christian education in the churches. From left, D. Allison Holt and Walter Lantz, both of The United Christian Missionary Society; at right, E. Lyle Harvey, director of Christian education in Indiana.

—Photo by Inabinett

Adults Want to Learn

A Conversation on Christian Education and the Mature Church Member

EDITORIAL NOTE: *Adults across America are interested in learning. Bulging classrooms in night schools and university extension courses testify to people's desire to acquire new knowledge and skills. In the church, too, pastors and leaders are being confronted with adults who want to learn. They want to study their heritage of Christian faith and find ways of enlarging their fields of Christian witness.*

Conscious of this growing trend, WORLD CALL *arranged a symposium of several leaders in adult Christian education. Present at this informal conversation were D. Allison Holt, associate executive secretary in the Christian education department of the United Society; Walter Lantz, national director, adult section; and E. Lyle Harvey, state director of Christian education in Indiana.*

World Call: As you meet teachers of adult church school classes what are some of the needs which they express?

Harvey: When I spend time with adult class teachers the main question I hear is, How can I get people to participate? Teachers seem to feel that people learn best through participation.

Lantz: Teachers are anxious for help and they want to get a response from their classes. Many still use the lecture method, as that is the only method they know.

Harvey: Let the teachers raise vital issues in classes —issues such as divorce, social drinking, a Catholic for president. That will bring out discussion.

Holt: But is it valuable for the leadership of the class to be taken away from the teacher?

Harvey: When the class participates, this results in shared leadership.

Holt: Even though you have a lively discussion, doesn't it often result in shared ignorance?

Lantz: I sometimes feel that even shared ignorance is better than the teacher laying down the law.

Holt: But surely some resource knowledge should be brought in so that a growth in knowledge takes place.

Harvey: I think we would all agree with that. That is why we have to have a lesson plan, stating the purpose, ways of beginning, major issues and conclusions.

Lantz: Most of the teachers I have talked with do have a lesson plan. They do their best to relate the lesson to everyday living.

Harvey: But they often fail in laying out a purpose for a thirty-minute session.

Holt: It is here that something like the Indiana Plan can be of aid to teachers and classes in the church.

World Call: What exactly is the Indiana Plan?

Lantz: The Indiana Plan is a program first developed by the Bureau of Studies in Adult Education of Indiana and Purdue Universities. It trains all adults to participate in groups. It aids every adult in a given group to learn to communicate his ideas to others. During the last two years the department of Christian education of the United Society has sponsored institutes in adult religious education in cooperation with the Bureau of Studies in Adult Education. These institutes are for all laymen.

Holt: One thing that the Indiana Plan does is to correlate the teacher's plan with the plan of the class. Sometimes the teacher and the class have different ideas of what they want to accomplish. In the Indiana Plan these differences are adjusted.

World Call: On the whole, what do the majority of adult classes want to study?

Harvey: I should say that in general they want three things: first, to study the Bible; second, to deepen their devotional life; and third, to study the history and witness of Disciples of Christ.

Harvey: As far as I know, the most popular courses deal with the unfolding drama of the Bible. And if they use such a course as this first, they will find the Uniform Lessons more valuable.

Lantz: Biblical study needs to make biblical truth integral to the problems of daily living. People often know the Bible stories. The difficulty is in applying biblical teaching to their own lives.

Harvey: A part of this failure to apply biblical prin-

ciples to our lives is our fractioned study of the Bible.

World Call: What do you feel that an adult class needs in order to be successful?

Harvey: First it needs trained leadership. Second, it must operate in the areas of interest of the members of the class. These are the two important factors. The actual method of teaching is not so important as it was once thought to be. What is truly important is the concern of the leader. If he is truly concerned he will create his own methods and work out his own approach.

Holt: The lecture method is one of the most necessary and effective methods if it is set in a pattern of the involvement of individual group members.

Harvey: Let me rephrase my statement. For a successful class, I would say that first, people have to be involved. Second, channels of communication must be open. Third, an environment for learning must be established. There must be a sense of face-to-face participation and a climate of concern for individuals.

Teacher Must Take Lead

Lantz: The teacher must take the lead in setting up the climate. Everyone in the group should be a part of the planning.

Holt: I would add as a fourth necessity for a successful class, trained leadership. And fifth, the class must meet the needs and interests of the group members.

World Call: How can we determine what are the given needs and interests of a class?

Lantz: We need to remember that there are two kinds of need—felt and unfelt. A questionnaire could be made, followed at some later time by a second questionnaire.

Harvey: To determine needs we really need to have presented to us a number of alternatives. It should also be explained what possible courses of study will do for the group. Trained leaders should carry on interviews with class members for really good results. It really all comes back to trained leadership.

World Call: How can the churches develop better leadership for their classes?

Holt: The first thing is to help people to participate as followers. Leadership is a threat to most people. They have an image of a leader as a know-all.

Harvey: I feel that we should not go into the church to train leadership but to offer courses leading to individual enrichment.

Holt: As we develop participation among children and youth they will have a new image of leadership.

Harvey: We should start with what we have. Every church should have an adult education committee and a planned strategy. The official board should have standards for the Christian education committee and should make demands of the committee.

Holt: What about the time of the class meetings. Sunday morning is not the only possible time for a group encounter. Members could meet in homes during the week.

Harvey: Yes, the church might become the layman's seminary.

Holt: Time is what is needed, and a personal encounter between people. When ten or fifteen people sit down together to help one another religiously—that will bring results.

Lantz: And encounter doesn't come in a big group. Possibly the large class is on the way out.

Holt: It might be that a large class could be divided effectively into smaller groups for discussion.

Every Group Educates

Lantz: I think we should remember that every functional department and auxiliary group in the church is also carrying on education for adults. This is not the sole responsibility of the Sunday morning classes. The work of all groups should be correlated and coordinated for adult education.

Harvey: Incidentally, the Christian Women's Fellowship is very good at this.

Lantz: On the whole I would say that the state of adult education in the church presents a hopeful picture.

Harvey: Yes. And some teachers are doing a fine job. Most teachers I have met are grateful for any help they can get. Perhaps they might make more use of brotherhood resources along these lines.

Holt: In closing, let me say that I feel that one of the best ways to encourage the growth of adult education is for the teachers to meet periodically with pastors and other church leaders. Adult education is the responsibility of the whole church.

Adults meet for discussion and learning at Greenwich Institute. This is an Indiana Plan group seen here in action.

—Photo by Irving J. Newman

—RNS Photo

Man's Reply to God

A Thanksgiving Meditation

By ROLAND K. HUFF*

THANKSGIVING IS . . . autumn's God-given finale;

. . . the historical blending of thankful Pilgrim Fathers, friendly Indians, and a time of feasting;

. . . a bountiful harvest now in store;

. . . homecoming of family, bringing the exuberance of college youth . . . the patter of grandchildren's feet;

. . . a time when a nation pauses in holiday mood . . . uncertain what to do.

Thanksgiving is all this and more.

View Campaign

Thanksgiving is standing in the midst of a Presidential campaign, discerning strength in platforms, sincerity in expressions of civil rights, honesty, integrity, and patriotism tempered with faith and Godliness.

The heart of Thanksgiving is the awareness of the nature of the gift we have received. Ours is a rich heritage in a beloved country . . . one of freedom, hope and equality of man. Not that we have fully attained, but thank God for the spark of hope and brotherhood that will not be put out! The gift comes from God and none other.

Thanksgiving recognizes and strengthens our relatedness to God and to the future of our country yet unborn.

Thanksgiving is standing with grateful heart in one's own homeland, with heart open on the Godward side and to all mankind. In an age when satellites can circle the earth in less than two hours, Thanksgiving is a spirit that will not let our love and concern do less. Thanksgiving prevents a man from decrying that which is small and at the same time constantly expands his horizons.

Peace Jarred with Reality

The peace of man's mind is jarred with reality in his world that will not be suppressed. Two-thirds of the world knows not the absence of hunger. Homeless refugees crowd into shacks where oftentimes large families must lie in a common bed at night in a heap of sleep. And what shall they do when all hope is gone? That is the answer that the world awaits in the last half of the twentieth century.

Thank God for Church World Service, the Department of Interchurch Aid and Services to Refugees of the World Council of Churches, and for other relief organizations that enable us to share our bread in the most intensive "Freedom from Hunger" campaign in which man has ever engaged.

Thanksgiving is the realization of bread and compassion to be shared, knowing that everything comes from God's boundless source of goodness.

Readiness to Serve

Thanksgiving is standing in the church and the world-wide community with a readiness to serve as churchmen. It is the full realization that one is a part of the young church in the Congo and of the church in the teeming city and on the country hillside. It is one's unrestrained involvement in the forward movement of ecumenicity and unity in Christ.

Thankfulness for the church once again requires an awareness of the nature of the gift that has been received. "God so loved the world that he gave his only Son. . . . " Christ is the cohesive force—the "oneness" in which we live, and move and minister as we share in the fellowship of the church. Thankfully recognizing this gift, we are conscious of our own unworthiness but at the same time we are aware of the strength that enables us to say, "Lord, we are able."

Opens a New Dimension of Living

Thanksgiving opens a new dimension of living for churchmen, giving meaning to this "oneness" in Christ and the mission of the church. Such thankfulness gives us a reason for being and also gives us a growing relationship to the world and its Author.

Thanksgiving is living decisively in a Decade of Decision.

It is cultivating one's heart for the spirit of the living God. It is seeing raw, naked need in every area of the world and relating this to Christ, the gift we have received.

Thanksgiving is not cheap. It cannot be found at a discount center. In the final analysis, Thanksgiving is the giving of ourselves.

According to Robert W. Rodenmayer, "The giving of thanks is the most responsible thing we ever do, the most responsive, the most creative."

Let the autumn leaves fall and the geese wing their way southward to their winter home. Let the ruts marring the earth's surface be covered with a soft blanket of snow once again. Let the seasons change; have no regrets.

As for man, let every heart be bowed in thanksgiving—for *Thanksgiving is man's reply to God.*

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*Mr. Huff is assistant secretary in general administration for Unified Promotion, central fund-raising agency of Disciples of Christ.

American Churches—

Working Together

By WILLAR

MORE than fifty years ago a number of the home mission boards of the major Protestant bodies in America organized the Home Missions Council, while the women's mission boards established the Council of Women for Home Missions.

Some forty years later these two cooperative agencies merged to form the Home Missions Council of North America.

When the National Council of Churches of Christ in the U.S.A. was organized in 1950, the Home Missions Council of North America became one of the founding bodies, its program and work being carried forward in the National Council in a division of home missions.

Today more than thirty Protestant bodies cooperate in the work and support of this division, and each year new members are added. It is the hope and anticipation of those now involved in the division that in the not-too-distant future the home missionary agencies of all the Protestant bodies of any consequence in America will have membership in the division and share in its program.

Purpose Expressed in Bylaws

The purpose of the division of home missions of the National Council, as well as that of its antecedent bodies, can best be stated in the terms set forth in its bylaws:

> "The basic purpose of the division of home missions is found in the divinely-given purpose of the church itself. It labors to communicate to all people a saving faith in Jesus Christ, a meaningful life purpose in his service, and a demonstration of the power of the gospel to bring justice, mercy and true fellowship into the ways of the common life. Within the specific field, home missions, the division seeks to aid the churches in their endeavors to extend the preaching of the gospel, to establish and nurture the institutions of religion, to lay the foundation of Christian community life, to extend a ministry and fellowship to all types of people, to serve in all areas of need that challenge Christian conceptions of well-being, and to impress the spirit of Christ on all of life."

In carrying out this purpose, the division seeks to *coordinate* the various phases of home missions common to its member boards, *promote* cooperation among the boards in an effort to achieve a united home missions program, *conduct and administer* such home missionary programs as the boards may agree upon, and *plan and promote*—in cooperation with the various member boards—such activities as are essential to the furtherance of the whole cause of home missions.

Deals with Policy and Strategy

One of the important general committees of the division is the home mission policy and strategy committee. This committee seeks to study constantly the changing scene of American life and to interpret the significance of these changes for the home missionary forces of the church. In the light of its studies and its understanding of their meaning, it recommends new policies, new program and changed procedures. It seeks constantly to keep home mission leadership aware of emerging needs and opportunities.

The work of the division of home missions is carried

*Dr. Wickizer, executive chairman of the division of church life and work of The United Christian Missionary Society, has been serving as chairman of the division of home missions of the National Council of Churches. He also was elected this past summer as chairman of the Council of Agencies of Disciples of Christ.

A major concern of the division of home missions of the National Council of Churches is Indian work. In the photo at left, critical problems confronting Indian-Americans today, as explored in a recent study by the National Council's Bureau of Research and Survey, are discussed by four delegates to a consultation convened in New York by the NCC's Committee on Indian Work. Forty leaders from various communions attended the meeting. Shown left to right are Galen R. Weaver, consultation chairman; Mrs. Anne O. Lively, research assistant who conducted the NCC bureau study; Roe B. Lewis, a Pima Indian missionary and a teacher at Cook Christian Training School in Phoenix, Arizona; and Wilton S. Dillon, noted researcher. Recently the National Council has been helping the American Indian find his place in society.

—RNS Photo

n Home Missions

. WICKIZER*

forward in large measure through a number of departments and standing committees. Present departments are as follows: urban church, town and country church, church building and architecture, migrant work, and Indian work. Standing committees are ones dealing with Alaska, Spanish American work, home missions institutions, and missionary personnel. In addition, the departments of urban church, town and country church, and church building and architecture are tied together by a committee on church planning and adjustment.

Requires Space to Tell Story

It would require more space than is available in this article to describe in detail the program being carried forward cooperatively by the division of home missions. We will only describe briefly three program phases as illustrative of the many program activities in which the division is involved.

Home mission forces almost from the very first have been interested in *comity*. They were anxious that the missionary dollars spent in the establishment and maintenance of churches not be spent in unseemly and wasteful competition. More recently they have come to realize that comity—which tended to concern itself only with the allocation of territory—was not enough; that there was need for positive planning in connection with the churching of America.

And so, in recent years, comity has been expanded into a more positive program of church planning and adjustment. This is currently one of the more thrilling aspects of cooperative home missionary endeavor, especially so since our nation is growing so rapidly and there is such a great need for new congregations and the relocation of many existing congregations.

Another major program area in which home missionary boards are engaged cooperatively is that of *migrant work.*

Perhaps there is no group of people in our nation that is more in need of a special ministry on the part of the church than is the agricultural migrant. With these people employment is highly seasonal. Most of them have no fixed homes. They wander over the face of the land with their families following the harvests. For these people the division of home missions, in cooperation with state councils of churches and with the support which comes from the World Day of Prayer offering taken by Christian women, carries on an extensive program of Christian service.

Also Involved in Indian Work

A third major program area in which the division is involved is that of *Indian work.*

At each of the Indian schools supported by the federal government, the division maintains Christian workers to minister to the young people enrolled in these schools. More recently, since the federal government has been endeavoring to get the Indian off the reservation, the division has involved itself in programs designed to help the Indian find his place in normal American life. Much more needs to be done in this regard than is now being undertaken.

We would summarize by saying that the problems that confront the church in America in the area of home missions are too great and too demanding to permit wasteful competition, duplication and overlapping. The only answer is greater cooperation, a pooling of resources and a more united approach to the problems that confront the church in our nation.

This historic photo at the right shows the first of a fleet of station wagons equipped to provide religious and recreational services for migrant farm workers across the nation. This first "mobile church" was dedicated a decade ago at the Cutchogue Migrant Labor Camp near Riverhead, Long Island, New York. The fleet was operated by the Home Missions Council of North America, now included in the National Council of Churches through the division of home missions. Today many "Harvester" wagons carry religious instruction to migrants all across the nation. In this photo are, left to right, John G. Sholl, New Jersey migrant labor commissioner at the time; T. Norman Hurd, New York state migrant labor chairman; and Howard Whitman, magazine writer.

—RNS Photo

WORLD CALL

Before it is too late young people must ask

Are We Ready For Marriage?

By F. W. WIEGMANN*

TAKING for granted that most ministers are already involved in normal pre-marital counseling and that their churches approve of this activity, we must also take for granted that something deeper and more fundamental is needed. Consider the fact that

. . . the majority of brides are now teen-agers

. . . the average age of the groom is four years less than a generation ago

. . . business and professional training requires two to six years more than a generation ago

. . . the most obvious cases of immaturity are found in those who marry in their teens

. . . the resources for successful marriage are the highest ever

. . . the rate of failure is the greatest ever.

Two Vital Questions

These facts make it obvious that we need to get to young people before they come to us for counseling or marriage. So this article is really about "pre-pre-marital" counseling and it consists of two questions that we must constantly placard before our young people. These questions are: "Who am I?" and "Who will I be?"

When a young person comes for pre-marital counseling, a major question is, "Is he (she) the right one for me?" This is a legitimate and important question, but it should not be asked until the person has asked and answered with some help and realism the more fundamental question: "Am I ready for marriage—who am I at this moment?"

Have General Knowledge

High school students are acquainted with genes and heredity, social environment and status pressure, but like the rest of us, they seldom apply this general knowledge to their particular selves. If the ministry and the church could help young people with the aid of these disciplines, using them sometimes as windows through which they can see society and people in it, and sometimes as a mirror in which they can look at themselves, there would be more adequate and fundamental preparation for marriage.

A realistic facing of this question, "Who am I?" will often bring such answers as, "I am a dissatisfied girl looking for love and security. I do not mix well with my high school group. My home life is boring. If I marry Jim I will no longer be lonely and I can make my home life what I desire."

This is both realistic and faulty reasoning. It is realistic description but questionable conclusion. It may be true that she is a shy person who will never mix easily or have a host of friends. Would it not be better, then, that she finish high school, get a job where she is thrown with people and has an opportunity to develop some friendships before she grabs the one person who offers her companionship? Such a course of action will test the degree of her shyness and could provide a breakthrough, whereas marriage would likely be a dead-end street.

So every girl must ask: "Am I fleeing from what I do not like to what I hope will be better?" or "Am I sufficiently mature that I can bring to this marriage enough fundamental security that I can build with confidence?"

Some Are Mature at Eighteen

It is true that some young people are near maturity at eighteen and are not likely to experience any radical change thereafter. But many youth at eighteen are just entering the most fertile and formative period of their lives. Therefore it is imperative to ask the question: "Who will I be—what will I be like five or ten years from now?"

For a person who is not likely to change very much to marry one who is just on the threshold of major development is to invite disaster. While this is difficult to determine, a number of related questions and decisions help point the way.

If an eighteen-year-old is determined to secure a higher education, he is most likely the kind who will change and grow. The high school graduate who is through with education, believing that he has hit his stride, is less likely to change much in outlook and interest.

Seeking Self-understanding

In discussing such matters we must be careful to keep the discussion on the level of fact, not value judgments. We are not saying one type of person is better than another. We are seeking self-understanding so that the decision to marry or not to marry or whom to marry and when to marry is made on the foundation of fact as best we can ascertain.

No eighteen-year-old or counselor is able to see very far into the future, for the limit of our foresight is by the grace of God. But we ought to be encouraged to answer honestly the questions we can answer and be somewhat guided by them in decisions that vitally affect the future. This is the kind of guidance that the church can and ought to give young people before they make their marriage plans and come for the definitive pre-marital counseling.

*Dr. Wiegmann is the minister of Downey Avenue Christian Church, Indianapolis, Indiana.

Religion in the Public Schools

Churches Study the Position of Religion In Public Education And Offer Proposals To Strengthen Both School and Church While Keeping the Wall of Separation

By GERALD E. KNOFF*

WHAT provisions may the American public school properly make for the teaching of religion within the corporate life of the school? This continues to be a topic of lively discussion in many sectors of American life. That this question is being discussed so vigorously in religious and educational circles is a matter of bewilderment to some who are surprised at the amount of attention it is receiving.

Many believe that the school should be completely neutral and secular, and they find it hard to understand why others are not satisfied with this position of removal and aloofness.

Others have committed their whole hopes to a system of church-controlled elementary and secondary education. These persons find a temptation to assume that nothing can be done with the public school and that its relation to religion must be distant and minimal.

Some have seen in the Sunday school and in the more recent systems of weekday religious education the answer to the problem of the religious nurture of America's children. They believe that better and more teaching under such auspices is all that is needed.

Still others are troubled by the numerous legally-questionable means by which religious teachings, religious observances and devotional practices have been worked into the schools, sometimes by organized pressure, more often by unconscious community acquiescence. There are Protestant as well as Catholic violations, and offenders often display a naive bewilderment when others object for conscience's sake.

Among Protestant church leaders, however, a considerable consensus is emerging on a number of convictions, among which three can be mentioned in the present article.

Study Teaching "About" Religion

First, there has been much exploration of the ways in which the schools can "teach about religion."

For the most part, educational bodies and Protestant church units have done this exploring and produced statements. The earliest and still probably the most influential document was prepared by a committee of the American Council on Education. This document came to be enormously influential and in times numerous denominational pronouncements took basically the same point of view.

This teaching *about religion,* thoroughly integrated into the normal processes of the school curriculum, is highly regarded. The National Convention of the American Lutheran Church called this a "part of the educational content parents may expect of their public schools."

CONTINUED

*Dr. Knoff is executive secretary of the division of Christian education of the National Council of Churches in the U.S.A.

Below, public school children pause for a moment of silent prayer at the beginning of a school day. In some states this form of worship has been ruled as legal, while in other areas the courts and officials still are seeking answers. —RNS Photo

In 1952, the General Conference of the Methodist Church said,

> "We believe that religion has a rightful place in the public school program, and that it is possible for public school teachers, without violating the traditional American principle of separation of church and state, to teach moral principles and spiritual values. We hold that it is possible, within this same principle of separation of church and state, to integrate religious instruction with the regular curriculum; for example, teaching religious classics, courses in literature, and in social studies showing the influence of religion upon our society. Such teaching would afford a background for the further and more specific instruction on the part of the home and church."

No one contends that it will be easy to do this kind of teaching successfully and objectively. But there is a generally held Protestant position that it needs to be and can be done.

Teaching Seen as Christian Vocation

A second general Protestant approach to religion in the public schools has been the presentation of teaching as a Christian vocation.

There is a widespread unanimity that the churches should help their lay people who are public school teachers, supervisors, principals and superintendents to see that their school teaching is a Christian vocation, by means of which God is glorified and their own testimony made of God's revelation in Jesus Christ.

A Methodist Board of Education statement counsels the lifting up of public school teaching as a Christian vocation worthy of the finest young people. The Council for Social Action of the United Church of Christ takes the same position, although here the emphasis is upon public service. A similar emphasis is found in the Methodist General Conference resolution. A draft statement from the United Church of Christ, representing several units, says:

> "The classroom teacher, to a great extent, determines whether or not the education in the public school is Christian. Without a consecrated teaching staff, public education is most vulnerable to criticism. We, therefore, urge Christian parents to encourage their sons and daughters to prayerfully consider public school education as a vocation. We believe this is a real opportunity for Christian Service,"

Statement Lifted Up Teaching

A Presbyterian statement urged that Presbyterians, other denominations and other religious faiths urge young people to enter teaching as a religious vocation, "to the end that our schools may be enriched by teachers of religious backgrounds stemming from all the various pluralistic divisions of our society."

Part of this emphasis comes, of course, as a part of the general stress laid upon Christian vocation, so common a concern of the postwar years. Much of it, however, stands on special ground as Christian leaders become aware of the need for Christian example in the classroom and of the pervasive influence of the religiously committed teacher.

A third general Protestant approach to this subject has been to protest against complete neutrality.

In stressing a position that the school should be neutral in religious matters, some advocates seem to be saying that the school should adopt no discernable attitude between the religious and the non-religious view of life. The school should act as if it did not matter which philosophy of life flourishes.

Carries Neutrality Too Far

Protestants are saying these days that this is carrying separation and neutrality too far. Most denominational statements declare that encouragement should be given to every possible prudent and legal cooperative effort with the churches, synagogues and other religious forces. The underlying assumption is that it is better to give friendly assistance to the forces of religion than to maintain an attitude of studied neutrality or forthright opposition. This position, of course, is contrary to the position that the state can give no "aid" to any religion, for friendly encouragement even if without material assistance is "aid" of one kind.

Even so, many denominational statements express the feeling that the school ought to assume by its daily and even official attitudes that the churches and synagogues are desirable social institutions in the community. The churches and the synagogues have a right to assume, these positions declare, that it is not an open question in the office of the school superintendent as to whether these religious institutions are harmful and their programs should be blocked or thwarted.

EUB Church Issued Statement

A General Conference statement of the Evangelical United Brethren Church recorded its understanding that our American tradition means "that both church and state enjoy the esteem of each other." A General Assembly statement of the Presbyterian Church in the U.S.A. declares, "The public school may well provide a context for growth and understanding which does no violence to the validity of revelation." It goes on to say:

> "The child and parent must be protected from the imposition of sectarian doctrine in the classroom of the public school. We concede, however, that this need not and should not imply that the public school has no obligation to respect and encourage religious faith and understanding as propounded by the child, his parents, or his church or synagogue. Public schools can properly support the concern of children and their parents for ultimate loyalties and meanings without giving unfair advantage to any particular conviction."

These issues and many more, including some of the perplexing problems faced by school teachers and administrators, are discussed in the document, *Relation of Religion to Public Education,* published by the department of religion and public education of the National Council of Churches and available at a small charge. The issues in this study document deserve the serious consideration of church people all over the nation.

New Life for the Church in Russia

Visitor Finds "Christianity Without Cadillacs" Enjoying Growing Strength

By GEORGE EARLE OWEN*

Above is a building at the Orthodox seminary in Russia.

IS religion dead in Russia? *By no means.* Is there freedom in Russia today? *Yes.* Is religion restricted by the government? *Yes and no.* What, then, is the state of religion, particularly Christianity, under the Soviet leaders? *Apparently there is a better understanding and acceptance of the church.* Why has religion suffered under communism? *Because the Russian church before the revolution was imperialistic, oppressive and against change.* What are the prospects of religion in the U.S.S.R.? *At the moment, good.*

These are brief answers to a few of the common questions asked of an American churchman upon his return from Russia. People want to know the place of the church in Russia today. But in order to understand the present situation, a person needs to remember some of the important facts of history.

Largely Import of Orthodox Church

Christianity in Russia was largely an import of the Eastern Orthodox Church. In theory it was under the control of Constantinople (now Istanbul, in Turkey) until 1589. As the social and political life of the common people went from bad to worse the Orthodox Church emerged as the wealthiest and most powerful institution in Russia. The charges were, "The clergy owned 900,000 serfs" . . . one bishop wore "diamond buckles on his shoes" . . . when the banks were nationalized the Orthodox Church's deposits were "8 billion rubles."

It is not surprising that the drone of the priests about happiness by-and-by should be drowned out by the strident cries of revolutionists for a just and equable social order.

The Bolsheviks attacked the church and religion because they considered them tools of the evil Tsarist state. From the Communist point of view, the totalitarianism of the Tsars and the church were inseparable—so they wanted to do away with both. The Bolshevik revolution did separate the church from state but declared—"Freedom for religious and antireligious propaganda is recognized for every citizen." Religion is permitted as a private indulgence on the principle of civil liberty. Atheism, based on materialism, is the "religion" of the Soviet state.

By 1921 it was stated that there was not a single church left in the Soviet Union. The League of the Militant Godless thought they had exterminated religion. Today the League is dead. Religion, Christianity and the church are all very much alive. Karl Marx, the ideological founder of communism, said that religion is "the people's opiate." He called for its death. What has happened? Youth with a curiosity want a whiff of this opium. The revival of Orthodoxy and an interest in religion are a part of a new intellectual rebirth. Perhaps most important in the changed feeling toward religion was the role of the church during World War II.

The revival of Orthodoxy can be dated from June 22, 1941, when the German armies occupied and plundered Russia. The patriarch, Sergius, who opened the way for better understanding between church and state, made it clear that the Russian people were one in their resistance to Hitler. Millions of rubles poured into the national defense from the Orthodox Church. As a result, the general feeling now seems to be that the state and religion are better as allies than as enemies. If religion cannot be destroyed, perhaps it can be employed by the state, many say.

The Russian Orthodox Church is growing stronger day by day. It recently excommunicated priests who

(*Continued on page* 42)

*Dr. Owen, chairman of the division of general departments of The United Christian Missionary Society, spent a period in Russia this past summer studying church life under communism. He undertook this study because of his interest in the Russian church. For a number of days he traveled freely, inquiring of church leaders concerning their ministries.

Instruments of The Love of God

Fraternal Worker Reports on Christian Service in Germany

By NELL M. CARLSON*

As the spokes fan from the hub of a wheel, so all streets of this German city fan out from its busy center, the railway station. Through the station's gates masses of people pour forth each day. In the morning they enter the industrial and business world of the thriving German economy. In the evening, after hours of labor, they return to their homes in the surrounding suburbs and villages. It was in this lively and dramatic situation in Kassel, Hessen, that I gave my most joyous months of service as a fraternal worker for Disciples of Christ.

Catholic and Lutheran (the "official" Protestant church of Germany) social welfare services have joined forces to provide a much-expanded Christian "travelers' aid" service at this station. This is the only such aid provided in the railway centers.

Our waiting room was used by all types of people. The summer brought children's transports from Berlin —children brought from the East and West sectors for a few weeks' vacation with relatives and friends in the West. These children always received a thirst-quenching drink in our rooms, or we carried their drinks to the train if there was no lay-over time. For mothers with tiny children we provided a special room containing a crib and washing facilities.

Met All Express Trains

Our biggest responsibility was on the actual train platforms, where we met all express trains for the purpose of helping those in need. Between thirty and forty express trains arrived and departed each day.

One day I spotted a mother hurrying down the platform from one train. She was carrying a suitcase and a two-year-old child. Another child was running beside her. And her train was due to pull out.

I scooped the small child in my arms and signaled the train controller. (The service we attempt to render on the train platforms is recognized and appreciated by the train and station personnel, who are loaded with other responsibilities.) We managed to get the mother, her suitcase and two children into the last coach as the whistle blew.

Our two most important trains for the day were the ones coming out of and entering the East Zone. These were always filled with East visitors to the West, not refugees. Many were elderly people coming to visit sons and daughters for a short time. They never had any West money and were usually at a loss at making connections.

On one hot and sultry day I had "collected" five elderly people. I was directing them through the ticket control to our waiting room and helping to carry their suitcases. At the same time I spotted an elderly handicapped man wandering on the empty platform next to the Leipzig train. I felt sure he had just arrived.

After turning over my other charges to the assistants in our waiting room, I raced back and asked him if I could help. He had left his stick on the train somewhere and was confused because of inability to see. He was traveling from the East Zone to his grandchild's confirmation. He had left his wife ("who is still young —seventy-eight years of age") in a hospital in the East. He, himself, was eighty-four years old. Like the majority of East Zone visitors, he was filled with wonder that someone would help—and without expecting something in return.

We gave each visitor a cup of real coffee, something almost unknown in the East Zone. Just to see the little group relax and their eyes fill with appreciation for the small service we could render made all the long, exhausting hours and the aching legs and backs worth while. Here we were instruments of the love of God to those in need.

As a fraternal worker in Germany, Miss Carlson also worked with churches, in a vacation home for underprivileged children and in a Lutheran kindergarten. Here Miss Carlson plays with a group of the children whom she served.

*Miss Carlson has served as a fraternal worker in Europe for the department of Christian action and community service of The United Christian Missionary Society. She was supported through funds from the Week of Compassion.

Let's Give Youth An Honest Look!

State Worker Urges Separation Of Individuals from Statistics

By GEORGE E. DOWNEY*

IT is a widely accepted and fashionable pastime in our day to speak of youth in broad, sweeping generalizations. Mid-twentieth-century youth are credited with being the most delinquent; or, on the other hand, many champions of youth defend them as the most promising.

Such is the way with generalizations. When we submit to making such judgments about persons, we have already begun to set the snare which will trap us. How are we to make single judgments about the fourteen-year-old son of the Smiths, the seventeen-year-old daughter of the Bernsteins, and the teen-age Reilly children who live with their grandparents? Are these not individual persons about whom we speak? What statistic will fit them? Perhaps we can only say that they fall within a certain physical age grouping.

Some Problems Faced by All

However, after this has been said, it is clear that there are some problems—some of which are unique to our time in history—with which all youth struggle. Young persons find different answers, naturally. Some show surprising maturity, while others act like children.

This article in no way attempts to be a lengthy argument on behalf of "good, red-blooded American youth." Nor is it an effort to debunk the half-truths of the critics. Rather, it is an appeal for honesty and integrity when we try to understand the young persons of our society.

What is "youth" by definition? It is a stage of maturity some place between infancy and old age! Ordinarily it is a word applied to a short segment of life; but this marking off of ages is too rigid to allow us to see the steady change of personality over a period of a few years. Youth are persons presenting as many levels of moral, ethical and social sensitivity as any other persons picked at random from other age groups. Therefore, it is fruitless to seek conclusions by looking at young people. Our search had best be to know the world to which they are trying to relate themselves, and to know some of the answers they find for their problems.

Adults May Not Remember

One frequently hears adults make the remark, "If those young people only knew that these are the most enjoyable, worry-free days that they will ever know. . . ." But thoughtful adults will remember that their younger years brought some of the worst worries they have ever had. To the youth the failure in an exam or being turned down on a date invitation will be as turbulent as an office crisis for Father or a food budget deficit for Mother. Furthermore, many youth problems are personal in nature. The young person sees them as reflecting on his worth as a person.

We cannot call foolish those seemingly little things which cause the teen-ager to ask himself once more, "What kind of a guy *am I, really?*"

Let us look at this matter of self-searching in some detail.

We come to know what kind of person we are in large part by how we see ourselves reflected in the attitudes of others. The infant begins forming his picture of himself as soon as he sees a relationship to the family. He responds to the love and protection of Mother and to the affection of Father, brothers and sisters, and from this relationship certain first faint understandings of self as a person are beginning.

Very soon the child shows tendencies toward selfishness or generosity, self-sufficiency or dependency, love or jealousy, depending on how he comes to see himself as a member of the family. All this takes place within the protective, forgiving circle of the family. Here are two parts to the "world" of the young—*Me* and the *Members of My Family*. This picture of the self develops largely unnoticed as the child moves into adolescence.

Then suddenly a third dimension is present, the *Community*—"What does the gang think?" "How will I appear to him on this date?"

New Understanding of Self Comes

With this new world opening up, there comes the reshaping of one's understanding of oneself; and it may be quite painful. Whereas the family was benevolent, this new element may be very cruel at times. Nevertheless, at this point, how others in the age group regard the youth as a person seems more important than the image received from the family. Now the world has grown. There are now *Me, the Members of My Family,* and *My Family and My Own Group.*

It is little wonder that the young person must accept the dangerous "dare" from the gang. His personal status is at stake. This reshaping of personality calls for real effort, and this is very largely a task which the youth must perform by himself. He may seek counsel, but he cannot accept too much. He must above all be assured that he has made his own judgments about

*Mr. Downey is director of youth work for the Christian Churches (Disciples of Christ) in Tennessee.

his worth as a person. It is doubtful that any adult would wish to go through this ordeal again.

Nor can an adult fully understand this process by recalling his own adolescent days. John Wood, associate executive secretary of the United Christian Youth Movement, noted this in a poignant statement in the January, 1959, issue of *The Pulpit*. In an article titled, "Our Younger Brother," he wrote: "Today's teen-ager faces most of his hard choices out where mom and dad are not, have never been—and could not imagine themselves to be."

Grow Up Before Time

This is a world in which youth are made to grow up before their time. They live in an increasingly mobile, urban culture. They are pressed to the edge of adult responsibility. This is fact, even though some insist that this generation of youth do not have the "chores" that adults had when they were young.

Consider the role of the automobile in the teen-age life. There are about 5.5 million auto drivers under nineteen years of age. In father's day it was rare for a teen-ager to own a car; today it is commonplace. The automobile is a symbol in youth culture. It means escape from adult-dominated society. It helps secure the respect of the group of persons the same age. The car key leads to the very threshold of the adult world. However, there is a price exacted of the young person. When he gets under the wheel of the car, society says, "From this moment on you are treated as an adult. . . . You must display adult judgments. . . . You cannot be an impetuous youth. Should you make an error, you will be dealt with according to the laws of adult society." Of course, it can be no other way. But this is one example of the adult-like responsibilities youth are carrying.

Choosing Job Is Problem

Another is the choosing of a job. Today there are more than 42,000 job titles from which to choose. Tighter educational standards are forcing the decision back upon the high school student. By his grades in high school he now writes many final chapters to his life. Either he makes his grades in high school or his chances of being admitted to an over-crowded college are slim. Many avenues of work may be closed before he is mature enough to know what he has done to himself. Is it right that choices of such import should be shouldered by those 15, 16 or 17 years old?

Young people are granted more freedom, more self-direction, more prosperity, and more influence in the family circle—but for a price. In this complex setting come more occasions for moral and ethical decisions to be made. Who is to say that this generation of youth is better or worse fitted to live in this world?

It is presumptuous to compare today's generation with any other. The fact is that we will see examples of striking maturity, and we will see appalling acts of delinquency. When we separate persons from the statistics, which by the way is the task of the church, we are better able to look with compassionate understanding on both the successes and the failures of our growing youth population.

A tremendous new idea is loose in the world today. It is the idea, says Paul Hoffman, of helping whole nations improve their lot through economic development. It is the idea of helping whole peoples help themselves to economic independence and self-sustaining economic progress.

In practice this idea is but little more than ten years old. In that ten years, however, it has demonstrated power and potential benefit for all human beings. The idea has gone by many names: technical and economic assistance, foreign economic aid, Point IV, the Marshall Plan, the Colombo Plan, or economic development of underdeveloped countries.

Essentially it is rooted in the realization that all of us in the world are economically tied together and that *exploitation* of world markets and weaker nations is not nearly as sound an economic doctrine as the *development* of world markets. Even yet, however, tremendous numbers of people are convinced that the only way we and our nation may profit from trade is *at the expense* of other nations and peoples. Consequently, they can see little economic sense in putting money or skill into the economy of another nation. As charity or altruism one may justify technical or economic assistance, therefore, but not as logic or business.

BUT, insists Hoffman in a new booklet entitled, *One Hundred Countries—One and One Quarter Billion People,* the new, true, demonstrated idea is that of putting our resources into the *development* of underdeveloped nations. This pays—both for us and for them. Pointing out that our most profitable trade is with the economically *developed* countries which have the money to buy, he then concludes that it is not only good religion but good economics to help lift the economic level of the underdeveloped nations.

Seventy-five nations in our world, according to the U.N. Statistical Office, with a population of 838 millions of people, have an income of less than $100 per person per year (compared with $2,000 per person per year in the U.S.). For generations we have been taking the gospel to these nations while at the same time exploiting them through trade—taking out large quantities of raw materials in exchange for small quantities of manufactured materials. Now we are discovering that exploitation is "short-sighted and self-defeating." With this realization has come the great new idea. "The developed countries will send their capital goods—their machinery, steel, their scientific instruments and skilled technicians—to the underdeveloped countries. The latter in their turn will sell to the developed countries their raw materials first and later their manufactured goods as well. As the process goes on, *the level of international income and production will rise just as it rises in each individual country.*" (Italics mine.) Thus all will profit.

Economic assistance to underdeveloped countries—it may begin as good religion but it turns out to be good economics as well.

From regional leadership schools come trainers who are

Teaching Others to Teach

By ROBERT M. ELLIOTT*

MR. District Worker was packing to return home from the regional leadership school. Among the last articles which he placed in his bag was the original flyer sent to him when the state director of Christian education asked him to attend.

As he dropped the leaflet his eye fell upon a section which read: "The purpose of the school is to help us as leaders become more perceptive and effective in our work with leaders in the church through understanding what it takes for Christian growth and change to take place in adult individuals and the various groups with which they work."

Mr. District Worker had wondered several months ago as he planned to attend just how the regional school would seek to achieve such a purpose. In fact, he wondered even now if it had. Certainly something had happened to him, for he had experienced a depth of fellowship that he had not known before.

Remembered Words of Leader

Then he remembered the final remarks of the resource person: "We learn best by being involved in the kind of experience and situation about which we are to learn. Since you are to communicate your faith to other adults, we have sought to provide such an experience with guidance and with an opportunity to evaluate that which has taken place." Now Mr. Worker was sure he had changed and that to some real degree the school had been a success for him.

He closed his suitcase, snapping the latch. With an air of confidence mingled with concern he headed home, eager to get to his task of "teaching other adults how to teach."

Mr. District Worker's experience was repeated some seventy times last summer. The purpose quoted was that of the school held at Texas Christian University, July 5-15, 1960. Sponsored by the midwest regional leadership committee, it was the fourth such annual school.

Other workers assembled at Columbia, South Carolina, for the Southeastern Regional School, June 6-17, 1960, now having completed its third session. Both areas are projecting events for 1961, and it is hoped that other sections of the country will be setting up "leaders of leaders" schools soon.

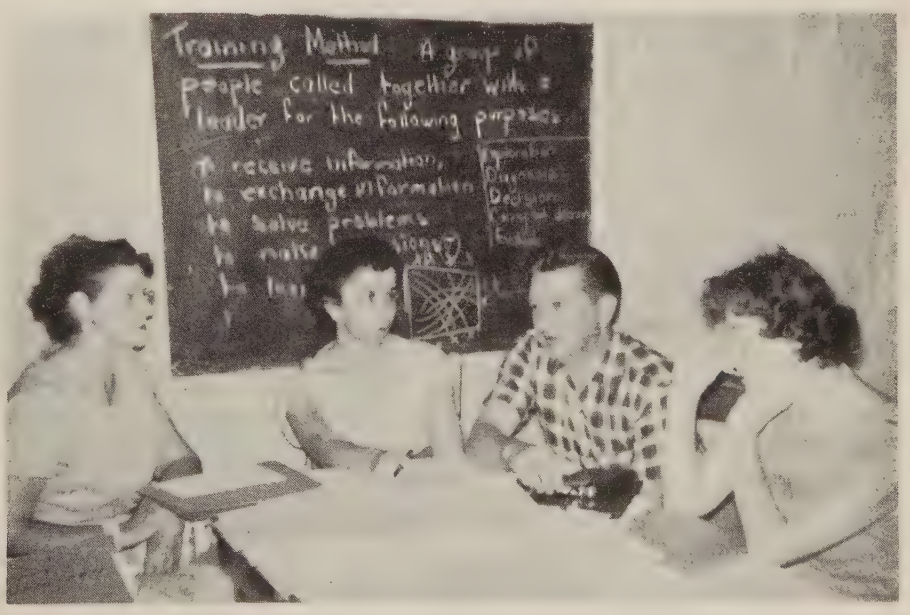
Result of Enlarged Concern

All of this activity is a result of a new and enlarged concern for the development of leaders that can help other leaders discover how to teach or to be effective functional department workers.

Good leadership is the key to learning. In order to communicate the gospel to children, youth and adults in our churches, there must be a large group of consecrated and concerned workers. Good leaders do not just happen. Faith grows, consecration deepens, and understanding develops within individuals as God works through his church. Such development is a response to experiences which Christians have within the Christian fellowship.

For some time it has been recognized that such lead-

*Mr. Elliott is director of Christian education for Oklahoma.



Christian educators discuss training methods at a regional leadership school held this past summer. Once most church people thought it seemed rather simple to develop leaders, Mr. Elliott writes in his article on the leadership schools. Now it is recognized that the development of leaders is a more complex problem. The leadership schools seek to help local churches enlist "trainers" who will teach others to teach and will provide counsel.

—Photo by Mary E. Mason

ership development is so large a task that it cannot be fully achieved by sending members outside of the local church to various schools. Because of this need, the excellent series of "in-service" courses has been developed. More recently the "growing worker's plan" has been projected to help local churches meet their need. This plan provides courses and experiences in the important areas of development.

Suddenly, however, a local church comes up against the fact that it does not have leadership as adequately qualified to teach such courses as it would like. Experience has taught us that a person well qualified to teach children or youth may have difficulty in teaching others how to do this same important task.

Once again there arises a problem because there are not enough qualified persons, either with age-level skills or ability to teach adults, to meet the need of all the churches in the land for leadership course teachers.

Churches Enlist Trainers

To meet this need, churches are being encouraged to enlist trainers. These trainers will be helped to develop as much as possible in order to help the local church reach its goal of an adequate number of persons well trained for service. Some churches will have one or more persons at each age division—pre-school, elementary, youth and adult. Other churches will have only one or two, but every church is encouraged to select its best qualified persons and provide every means possible for them to develop as leaders of leaders.

As these trainers go off to events such as the regional school, they will return to the church to bring inspiration, understanding and skill. They will serve as teachers of all sorts of leadership development groups within their own church.

Most churches are finding that a Sunday morning class provides the best leadership development opportunities for new workers. Those on the job will need experiences at other times to meet their needs.

Once upon a time it seemed rather simple to develop leaders. The church merely enlisted someone, gave him a quarterly and the blessing of the committee and set him to the task.

Development Seen to Be Complex

Now the development of leaders is seen to be more complex. First of all, the person who is to be a leader needs to have a faith to which to witness. This means deep experiences of worship and meaningful discussions about the Christian faith in life and significant experiences of service.

More than this, the person who is to teach needs to have an increasing understanding of the church and its message, of God and his nature, of Jesus and his teachings. To be effective in his work the teacher needs to have a deep appreciation of the place of Christianity in society and be able to discuss the relevancy of this message to life.

This means that the Christian worker needs to gain skill in his ability to communicate the faith to others. Understanding of methods, why they are valuable tools, and the discriminate use of them is an important residue of knowledge that the teacher needs to have.

Those who are to be effective in communicating the story of God's love to others will need to have an understanding of and appreciation for the people with whom they work. A real love for youngsters is the first step in becoming a teacher of children. Youth need real understanding and acceptance if they are to grow. Adults facing the complex world of mid-twentieth century need to be understood and encouraged if they are to change. One who teaches only from a sense of duty cannot help folk meet their needs.

To help see that there are such experiences available in the local church, those enlisted as trainers need to have such experiences themselves. They also need to receive special help in knowing how to assist other adults to develop.

Leadership Schools Developing

Across our country a system of district and state leadership schools is developing. It is here that trainers from local churches can meet well-qualified persons who witness to their own faith and help promote the experiences that season trainers, helping them to develop skill, understanding and confidence.

The achievement of this task will take the resources of the whole church at the whole task. The beginning of such leadership development lies within the adult classes, the CWF and CMF groups, and the functional departments as adults find the church significant in their lives. Within these experiences and in the church worship, future teachers will find the first seeds of their own budding religious experience.

Everything that happens in the church will bear on this concern. Therefore, it is imperative that wherever leadership is needed, the same rigorous qualifications be met. Since the development of leadership within any group is so similar, it is one of the most significant discoveries of our time that all leaders can be developed through one comprehensive program.

Saw Real Value of School

As Mr. District Worker headed his eager automobile homeward he mused once more to himself. He couldn't pack that regional school in his suitcase. Come to think of it, he didn't have as many notes as he usually had and from much shorter schools. The real value of the school was what he had become.

Most of all, he discovered that he could not remember ever having had such a feeling of acceptance and help as that he had felt within his own small group. With the support this group gave him, he had been able to do things he never thought possible. And in addition to this, he had had real experiences with a functional department from a local church as his group had sought to help them understand their task in a real "laboratory" situation.

As his car rounded the final turn to his home he remembered the words someone had quoted: "He who teaches a pupil teaches one—but he who teaches a teacher teaches hundreds." Yes, indeed, it was exciting business to be a teacher who would teach others to teach. And how much a partner with God one feels in this important work!

"Growing Weather" in Japan

By WARNER MUIR*

TANGIBLE and intangible discouragements to the believer in missions are apparent everywhere—at least this is what many people feel. Mr. and Mrs. American Christian are asking questions like these:

Is the long-held missionary goal of the church impractical? What is the use of trying to spread the gospel, since it meets with so much opposition? Are we already in the post-Christian age?

The temperature may be below zero in some parts of the world, so far as the expansion of Christianity is concerned; but it is beneficial weather for growth in other places. Illustrations of the "growing weather" can be found in Japan, the Philippines and Thailand.

The tourist in Japan may get little chance to see anything significantly Christian as he is shoved along the sight-seeing and entertainment trail. He will be guided to red-and-gold shrines and temples, to green gardens, sukiyaki dinners, Imperial moats and Western-style hotels and department stores. Here he will see no evidence of the church of Christ.

But the church is there, solid, courageous, influential and growing. Christianity, like the whole nation of Japan today, has survived the ravages of World War II "better than ever." Still proportionately small (there are only 600,000 Christians in Japan), Christian affiliation is growing more rapidly than the rate of population.

Education has always been the chief door by which the message of Christ has found its way to the Japanese mind, and in the past few years the Christian schools have made a phenomenal advance. Impressive new buildings equipped with the latest resources in instruments, books and teaching methods show how integral to Japanese life are the colleges, high schools and kindergartens sponsored by the churches. These schools are for all Japanese, no matter what their family religion. In the high schools and colleges 15 to 20 per cent of the non-Christians become Christians by graduation time. Parents openly express preference for their children to be educated in a Christian environment.

One must single out Japan International Christian University where an experiment in Christian environment for students has attracted the attention of the world. In six years ICU has reached its goal of graduate standing, has added eight new buildings that serve as creative models for universities in every land and has twenty countries represented in its student body.

In 1954, the ICU library consisted of some few hundred dog-eared volumes contributed by churches and private owners (mostly American). In 1960 it has 22,000 volumes and offers 200 magazines and periodicals in 15 languages. These will soon be moved into a new building that rivals the best in beauty and technical library service.

The college church dominates the visual scene. The sanctuary, only recently completed, is one of the most inspiring Protestant houses of worship in the Far East. Another symbol of the spiritual foundation of the university is the small triangular chapel erected amid the garden-like knolls of the campus in memory of the late Ruth Seabury, a beloved missionary who shared in the prayers and hopes that opened the way for this adventure in Christ-centered education.

Below is the Tamade Church in the city of Osaka, Japan. This is one of the largest and most flourishing of the historically Disciple-related congregations.

—Photo by Troxell

Christian ideas and ideals infiltrate the student life in the curriculum, in the opportunities for research in the comparative values of Christianity in relation to other religions, in student-faculty fellowship, and in the manner of life displayed by the faculty.

Japanese Protestantism is making long strides in churchmanship. Seminaries provide a highly trained ministry for the congregations. The presses send out books and magazines. Christian periodicals and newspapers are widely read by non-Christians, especially by young people.

Creative work is being

*Dr. Muir, the minister of University Christian Church, Des Moines, Iowa, recently visited Disciples of Christ mission stations on a world tour.

done on an ever-increasing scale in the production of materials for teaching in the Sunday schools. Excellent visual aids are used in the churches. Commercial radio and television stations are glad to air programs produced by the audio-visual department of the United Church of Christ in Japan (the Kyodan).

Until recently, the Japanese churches were somewhat passionless in such enterprises as evangelism and the world mission. This was due to the ingrown social and family customs, the rigid mores reflecting the long domination of Buddhism and Shintoism, and the ingrained feeling of minority status on the part of Christians. There were some remarkable exceptions to this general passivity, but on the whole pre-war Christianity in Japan had no mood of crusading.

Passive Form Has Changed

Since the war this passive form of Christianity has changed. Younger men and women, zealous for Christ, have risen to leadership in the churches. A tide of enthusiasm is rising in the Christian groups of the New Japan which may be seen in the villages, the cities, the colleges and universities, the professional and business community.

Oriental shyness and reserve are gone. This is reflected in Christian circles in the preaching, the planning, and the methods employed to reach their neighbors with the plea of Christ. The new emphasis on "the church as mission" has found its way to Japan from Europe and America, and it has struck sparks of zeal among the congregations. Missionaries of the Japanese churches have gone to Okinawa, to the Marshall Islands, and even as far as New Guinea.

Resurgence Comes at Good Time

This resurgence in the Christian community in Japan comes at an opportune time. Despite the efforts at refurbishing the shrines and temples and at re-stating the authority of Buddhism and Shintoism, the youth are not ardent toward the old creeds. The former faiths have less and less influence over the rising generation. They are still accorded recognition as elements in the history of Japanese culture, but they are no longer followed as guides for personal faith. Young Japan is losing confidence in the nation's historic religions as it is losing faith in the concept of the divine emperor and in what has been called defensively "Japanese custom." One-third to one-half of those who attend the churches today are young seekers or observers, many of them high school and college students having a look at the Christian claims and the Christians' manner of living.

Christianity faces a stupendous challenge in modern Japan. A miracle could occur there, a so-called mass movement into the church. This opportunity will not last long, for those aggressive rivals, secularism and communism, are also present and toiling with might and main to capture the Japanese.

In the next issue of World Call, Dr. Muir will discuss the growth of the Christian church efforts in the Philippines and in Thailand.

CONSERVATIVE theology is so often identified with a belligerent fundamentalism that it is good occasionally to read a book setting forth the conservative orthodox position in readable, scholarly and irenic form. For a hundred years Wheaton College has been a citadel of orthodoxy. Recently this old college has established a graduate theological seminary, and the dean of the Graduate School, Merrill C. Tenney, has edited a volume of essays entitled *The Word for This Century*. These deal with what is termed the "Evangelical Certainties in an Era of Conflict." The authors are highly critical of liberal theology and less critical of neo-orthodoxy, while arguing for the validity of the conventional concepts of revelation, redemption and other categories of the Christian faith.

TO most readers of the Bible there is but a blank page between the Old and New Testaments. D. S. Russell, noted English scholar, has tried to supply information concerning that period which was so active and meant so much to the Jewish nation to which Jesus came. His new work, *Between the Testaments,* is a succinct discussion of the period in its literary and social significance. Here is a great deal of information compactly and interestingly written. In the period was the Hellenistic influence and its reaction, the development of the Torah literature, the Apocryphal writings, the growth of both Messianic and the Son of Man concepts, and the idea of resurrection and the life beyond. The Dead Sea Scrolls, so recently discovered, are a part of this literature. It is difficult to understand the terms of the New Testament, claims the author, without an understanding of the strange, often baffling, and exciting literature of the period between the testaments.

DR. Edwin T. Dahlberg, president of the National Council, has written a foreword to a book of sermons entitled *In the Unity of the Faith.* There is a strain of unity in the book. These sermons are marked by what one might call "ecumenical hunger." But the remarkable thing about the book is its variety. There are well-recognized names here such as Blake (Presbyterian), Fry (Lutheran), Hoskins (Congregational), Lichtenberger (Episcopal), Oxnam (Methodist), and Wagner (Evangelical and Reformed), and two well-known women, Cynthia Wedel (Episcopal) and Mossie Wyker (Disciple). But there are others, not so well known, representing what to our readers must be strange faiths. Included are such persons as Bishop Bashir of the Syrian Antiochan Orthodox Church of America, Becky of the Hungarian Reformed Church, and Hamilton of the Moravian Church of America. There are several distinguished Negro contributors. We happened to like Bishop's Oxnam's sermon on *The Great Reconciliation* as showing awareness of the central theme of the Christian gospel as it relates to our century.

SOMETHING new and fresh on the old, old subject of evangelism! Robert John Versteeg, a bril-

(*Continued on page* 38)

Your Church—

Take a Good Look at The Premises

By SAMUEL F. PUGH*

SOMEONE has said that it does not matter to God whether we worship him in a barn or in the finest cathedral; he hears us just the same. In a limited sense this is true, for God does hear our prayers and praises no matter where we are. But who can imagine a sincere person meeting his God in a haphazard manner or in a neglected setting?

The place in which a person or a congregation worships gives silent evidence of his or its concept of God. For some people, God seems to be satisfied with a run-down meeting place in which half-hearted people sing and pray and preach and listen listlessly; but for most of us real worship requires clean floors, painted walls, washed windows, dusted pews and fresh linens for its indoor setting.

Need to Make Appraisal

Many churches need to take a long and discerning look at the premises. Jesus' statement that we have eyes and see not describes those of us who become so accustomed to cracked window panes, frayed carpets and stained ceilings that we forget how distasteful they were to us the first time we saw them. Guests see at a glance the careless housekeeping to which we have become accustomed—and immune. A property department denied funds and authority loses interest in that to which it would have given unlimited time and energy.

Suppose your church decided to look at its premises. Where and for what should it look? Where would *you* look?

Look first at the *reasons* for attractive and immaculate property. Without a "wherefore" there would be no logical "therefore." The wherefore, then, is that *this is the house of God.* In the house of God a person wants not only to be at his best but to be in his best environment. As the individual gives his home special attention before company arrives—places fresh flowers in the bowl or vase, puts fresh towels in the bathroom, and sees that the last bit of dust is removed from the piano—so the devout congregation gives similar evidence of its love and respect to God whom it prepares to meet in the sanctuary. When leaders establish a worthy basis for looking at the premises with critical eye and expectant heart, they will have greater incentive and increased concern for the task.

Look at your church property through the eyes of the *visitor* or passerby who sees the premises critically and without having to save face. Ask if this looks like a meeting place of God and man. See the lawn and the shrubs. Are they well-trimmed, watered and cared for, or are they run-down and neglected? Does the general appearance reveal the fact that in this congregation the setting does make a difference?

Public relations are so subtle. Potential members may turn in at the inviting rose-bordered walkway or go by without noticing the drab surroundings, or perhaps just think, "Such a neglect! What kind of people would attend a church like that?"

Look Through Eyes of Fireman

Look, too, through the eyes of a *fireman.* Look inside the closets and cupboards and under the stairs. Do you see papers waiting for a discarded match, candles wanting to add fury to a flame, or paint and oil-soaked rags wanting to experiment with spontaneous combustion? Do you see a number of vacant spots where fire extinguishers ought to be? Do you wonder why no instruction or word of warning has been given to children, youth or adults? Do you find yourself wondering how some congregations can take such chances of losing what they have taken years to acquire?

Seeing your church through the eyes of a fireman, what will you do about what you see? Is action required? Then you, or the department of property or the general board, should be alert enough and alarmed enough *to take whatever steps are necessary* to remedy the situation.

Now, see your church through the eyes of a *city planner.* See your church location as it will be ten years or twenty-five years from now. Discuss with forward-looking citizens such trends as population growth, the coming cloverleaf highways, the shifting of the slum areas, the sudden appearance of whole neighborhoods

"The place in which a person or congregation worships gives silent evidence of his or its concept of God. . . . So perhaps somebody or some group . . . ought to take a look at your church premises."

*Mr. Pugh is executive director of local church life of The United Christian Missionary Society.

of new homes, and the habits of people who have more leisure time and cars that will take them several hundred miles during the week end.

See the changes in the design of churches, the new building materials being used, and the expanded programs being launched by many progressive-minded congregations.

LET the advisory cabinet or the general board give time to the discussion of the implications of whatever changes are evident in your community. What are your responsibilities to the neighborhood you have served across the years? What facilities will be needed? How can the buildings and grounds be renovated or remodeled or expanded or be used to better advantage? What kind of research or survey project should be conducted before any decision for expansion or change of location is made?

See your church as a city planner would see it. In fact, it might even be possible to ask a city planner to help your leaders interpret the situation with you.

Again, look at your church facilities through the eyes of those who use it most. From the viewpoint of the *young people,* is there an adequate and attractive meeting room, one to which they would like to bring their friends and in which they can do their work in comfort and effectiveness? Is there equipment for recreation and study?

FROM the viewpoint of the church school *teachers,* do you discover crowded classrooms or waste space, or inadequate seating arrangements?

Through the *caretaker's* eyes, do you see the need for a larger closet for brooms, mops, pails and vacuum sweeper? And is the vacuum sweeper so old that it will not do the kind of work for which the caretaker is held responsible? Has anyone asked the caretaker about his need for equipment, and does the budget include a worthy amount for janitorial supplies?

One could go on and on, looking at the church premises through the eyes of various persons who see special needs that appeal to their own viewpoint or sensitivity. We become so familiar with our surroundings that we really aren't familiar with them after all. There is an expression used by some people who, seeing a problem or a need, say, "Somebody ought to take a look at that." So perhaps somebody or some group—preferably a department of property—ought to take a look at your church premises. When that is done, many unpredictable things will happen—at least they *should* happen.

It should be noted that one of the brotherhood objectives for the Decade of Decision is this:

> "To provide and maintain adequate, attractive facilities for effective worship, fellowship, training and service, and through our attitudes and actions to reflect appreciation and respect for the house of God."

It is hoped that every congregation will take this objective seriously, and that through a well-chosen department of property will fulfill every phase of it.

Any reader could do his church a real service by suggesting that it take a look at its building, its facilities and its entire premises. Perhaps *you* are the one to take the initiative in your church.

New Churches, April-June, 1960

EDITORIAL NOTE: *This is another in a series of quarterly reports on the organization of new congregations of Disciples of Christ in the United States and Canada. The report is prepared through the offices of the Board of Church Extension from data supplied by state and city secretaries and the All-Canada secretary.*

CALIFORNIA (North)—

FIRST CHRISTIAN CHURCH, SAN CARLOS. Organized on April 17. Sponsored by the Christian Churches of Northern California-Western Nevada through their Commission on New and Mission Churches. Meeting at 1160 El Camino in San Carlos. George D. Brown, minister.

OAKDALE CHRISTIAN CHURCH, OAKDALE. First service on July 17. Sponsored by First Church of Modesto. Gary H. Wells, minister. Church meeting at his home, 328 Maple Drive, Oakdale, P.O. Box 577.

HAWAII—

WINDWARD CHRISTIAN CHURCH, KAILUA. Organized on January 17. Being aided by the department of church development of The United Christian Missionary Society and by the Committee on Military and Veterans Services.

KENTUCKY—

FIRST CHRISTIAN CHURCH (Disciples of Christ), Carlisle. Formed on May 8 by cooperative group from older Carlisle congregation. 58 members. Meeting in Old Concord Christian Church, members have purchased house in downtown location to serve as parsonage and sanctuary. Richard Pope, professor at The College of the Bible in Lexington, is minister.

TWELFTH STREET CHRISTIAN CHURCH, MAYFIELD. Mission of First Church since 1954. Minister, E. R. Vaughn.

OKLAHOMA—

CHRISTIAN CHURCH, NORMAN. Sponsored by Oklahoma City New Church Commission and Oklahoma Christian Missionary Society. 60 members. First service on May 1. Meeting place is Seventh Day Adventist church. Minister being called late this year.

SOUTH CAROLINA—

RIVERSIDE CHRISTIAN CHURCH, BEAUFORT. First service on May 8. Sponsored by Christian Churches of South Carolina, the state organization. 47 members. Meeting at the community center in Laurel Bay in the Capehart Housing Project. Ad interim minister is W. E. Babb. Samuel F. Pugh, editor-elect of WORLD CALL, preached at the first service, following the state convention. S. W. Breeland, elder in the Bethany Christian Church, Holly Hill, and Arnold F. Brooks, elder in First Christian Church, Charleston, served at the communion table. Arthur J. Russell, executive secretary of the state organization, presided and led the worship service.

TEXAS—

BIG TOWN CHRISTIAN CHURCH, MESQUITE (Dallas area). First service on April 24. Organizing group came from First Church in Mesquite. 42 members. Meeting in McWhorter Elementary School, located in the general area where the Joint Board of Christian Churches in the Dallas area has a ten-acre tract. Leroy Castle, minister.

LOUISIANA—

NORTH HIGHLAND CHRISTIAN CHURCH, SHREVEPORT. Organized January 10, with Raymond Rowsey as organizing minister. Membership consists of 35 families representing approximately 100 persons.

WISCONSIN—

WINNEQUAH CHRISTIAN CHURCH, MADISON. First service held on April 3, with 107 persons present. Forty from First Christian Church formed the nucleus. The work is being sponsored and underwritten by First Church, and W. D. Helsabeck of First Church is serving both congregations until a full-time minister is called.

Women and WORLD HIGHWAYS

Christian Action for Freedom

By GERALDINE SARTAIN*

ILLITERACY, sickness and starvation are harsh facts facing millions in today's world.

To help wipe out these handmaidens of poverty in widely scattered parts of the globe, American church women are uniting under the slogan, *Christian Action for Freedom.*

They mean explicitly freedom from poverty, ignorance and chronic ill health. The places they have chosen to aid first are Chile, Ethiopia, Nigeria and Burma.

On World Community Day, November 4, 1960, they will assemble in thousands of cities and towns in the United States for a service of dedication after months of study and discussion. The annual observance is sponsored by United Church Women, a general department of the National Council of Churches, representing some twelve million women in the American churches.

Chile, they will learn, knew this stark word *starvation* long before the 1960 earthquakes which focused the eyes of the world on its desperate plight.

MEN, whose families have been peons since the Spanish conquest, come to the cities to escape the hopeless conditions of rural areas. They pour into crazily-built shacks in the vast slums which they themselves have created. Few have any schooling; the majority are poorly fed and in bad health; all lack training for jobs. Inflation adds to the already difficult situation even for those with jobs.

Result: Luis Moya Toledo, a truck driver in the city of Santiago, earns the equivalent of $6.75 a week to support his wife and four children. This is not enough to buy food and clothing. So they are shoeless, unprotected against winter rains, and are perpetually hungry. Death strikes often, particularly among children. One-third of them die before they reach the age of six. Infant mortality there is among the highest in the world.

IN the El Salto district, nutrition classes are being established by Señorita Ines Almazon for Chile Church World Service. United Church Women will support this badly-needed project with the offering of World Community Day.

Miss Almazon, graduate of the University of Chile, is meeting a group of women in the depressed areas. • With charts and simple leaflets she explains food needs and new ways to use low-cost supplies available. Classes like this make these people aware that a better Christian life includes the necessity of learning about God's material gifts, especially food.

Since the health of all peoples is fundamental to the attainment of peace and security in the world, UCW is supporting projects to train young women in nutrition, hygiene, first-aid and homemaking in Burma, where thousands of refugees fleeing from China claim sanctuary in new re-settlement villages; in Ethiopia, where 98 per cent illiteracy, a high disease rate, medical shortage, and malnutrition hamper development; and in Nigeria, where the people are quite conscious that ignorance and widespread malnutrition must be rectified in order to build a strong and stable country.

THROUGH panels and symposiums, American church women will study these conditions as well as American foreign policy and the responsibility of the individual. In addition, they will make and send flannelette nightgowns for children in orphanages, hospitals and schools and will collect other clothes for small children and yard-goods for refugees in North Africa, Northern India and the Far East.

They will also assemble home medical kits to be sent to women taking first-aid courses in rural areas where no medical services exist.

Along with material aid, church women will send money amounting to eight cents a pound to ship overseas the supplies collected.

The UCW study program is part of the three-year UCW emphasis, *Christianity and Freedom.* Mrs. Esther Hymer, a United Church Women executive, has prepared a basic text for church women entitled *Peace, Policy and People in a Changing World,* which will be used by UCW study groups.

IN discussing the 1960 World Community Day theme, Mrs. Francis B. Sayre of Washington, D.C., national chairman for the observance, points out that the offerings received on that day will help train selected women from Chile, Ethiopia, Nigeria and Burma to assist their own people in attaining a higher standard of health.

"The project in Ethiopia is of special significance," Mrs. Sayre notes, "for that country is the headquarters of the new United Nations Economic Commission for Africa and is becoming a center for African affairs. All of the projects will help prepare overseas women for more effective service to their own countries and thus to the world."

Disciple women will be among the twelve million women who will observe World Community Day. In communities where there is no active council of United Church Women, Disciples are encouraged to take the initiative in sponsoring an observance. Materials may be purchased from Office of Publication and Distribution, National Council of Churches, P.O. Box 340, Manhattanville Station, New York 27, N.Y.

IF I could see
Children languishing in sore distress,
And I should turn and leave them comfortless,
When I might be
A messenger of hope and happiness
How could I ask to have what I denied
In my own hour of bitterness supplied?

If I might share
Another's load along the dusty way,
And I should turn and walk alone that day,
How could I dare—
When in the evening watch I kneel to pray—
To ask for help to bear my pain and loss,
If I had heeded not another's cross?
—Anonymous-*adapted*

These children saw their homes destroyed by the earthquakes in Chile.

—Church World Service Photo

*Mrs. Sartain is editorial assistant in the Office of Public Relations of the National Council of Churches, New York City.

Classroom and Campus

edited by H. L. Smith

Atlantic Christian Welcomes More Than 1,200 Students

MORE than 1,200 students enrolled at Atlantic Christian College, Wilson, N. C., for its fifty-ninth academic year. On hand to greet new students were upperclass campus leaders from various college organizations. Old and new faculty and staff were welcomed on the campus at a dinner given in their honor by President and Mrs. Wenger.

Convocation held on Sept. 15 was addressed by R. Frederick West, minister of St. Paul's Christian Church of Raleigh. Dr. West was formerly dean of religious life at Atlantic Christian.

Twenty-two courses are being offered in the evening and Saturday classes during the fall semester. The Saturday classes are especially planned for teachers. Other areas of vital interest to many are courses in business and related subjects, history, art, music, languages, psychology, religion, and others.

New Hall Is Dedicated At Bethany College

Franklin Minck, minister of the High Street Christian Church, Akron, Ohio, was the principal speaker at the dedication of the Ivabell Harlan Hall on Sept. 29 at Bethany, W. Va., College. The honorary Doctor of Divinity degree was conferred on him at this service.

The new residence hall is named in honor of Mrs. C. Allen Harlan, Detroit. An initial gift of $75,000 from her husband, a Bethany trustee and noted philanthropist, provided the funds to begin the construction of the $336,000 building, a three-story brick structure which affords housing for sixty-six women. Mr. and Mrs. Harlan also gave the lounge at Campbell Hall, the newest men's residence hall on the campus.

Miss Elizabeth Ridgely Park, Lexington, Ky., assumed her duties as dean of women and English instructor in September. She is the daughter of Mr. and Mrs. James Park of Lexington, a noted attorney and trustee of The College of the Bible. Miss Park received her A.B. and M.A. degrees from the University of Kentucky, and has done two years of additional graduate work. She brings to her new duties a wide experience in testing, counseling, speech therapy and dramatics.

Chapman Discusses Decade of Decision

With "A Decade of Decision" as the theme, the faculty of Chapman College, Orange, Calif., held a two-day retreat at the Loch Leven Conference Grounds Sept. 9-10. Guest speaker was E. V. Pullias of the University of Southern California, who spoke on a "Decade of Decision in California Higher Education." President John L. Davis gave an address on "Our Present Status and the Decade Ahead."

Six students presented a panel discussion on "Chapman College as We See It." They were Colleen Richardson, Diana Scott, Barbara Searle, Kenneth Ford, Mark Messer, and Richard Wetzell.

College of the Bible Hears Australian

In October, Principal Arthur W. Stephenson, head of the Disciple-related Bible College, Woolwich, New South Wales, Australia, presented three lectures on the campus of The College of the Bible, Lexington, Ky. Dr. Stephenson is a minister, has been editor of the *Australia Christian*, and has been on the faculty of the Bible College since 1942.

He is touring the United States, speaking in seminaries and churches. He was a fraternal delegate from the Australian Churches of Christ to the International Convention in Louisville. At the recent World Convention held in Edinburgh, he led one of twelve study groups.

In November, W. E. Garrison, professor of philosophy and religion at the University of Houston, will lecture for three days on the history of the Disciple movement, its present state of affairs and future possibilities.

Paul F. Sharp Addresses Christian Theological Seminary

Three hundred graduate students, faculty members and friends heard Paul F. Sharp, president of Hiram College, address the opening convocation of Christian Theological Seminary, Indianapolis, Ind., Sept. 20, on the subject "In Two Cultures."

The Seminary has begun development of its new 37-acre campus near its present location. Three large estate properties located on the tract are being used as business offices and residence halls. Plans are being developed for the construction of additional buildings in the near future.

Enrollment Record at Culver-Stockton College

Fall enrollment figures of 554 at Culver-Stockton College, Canton, Mo., set a new record in the 108-year-old college. Not included in the total are students of the Saturday and Wednesday evening classes and those enrolled in off-campus offerings.

This increased enrollment has resulted in maximum use of all college housing and the placement of a number of students in Canton homes.

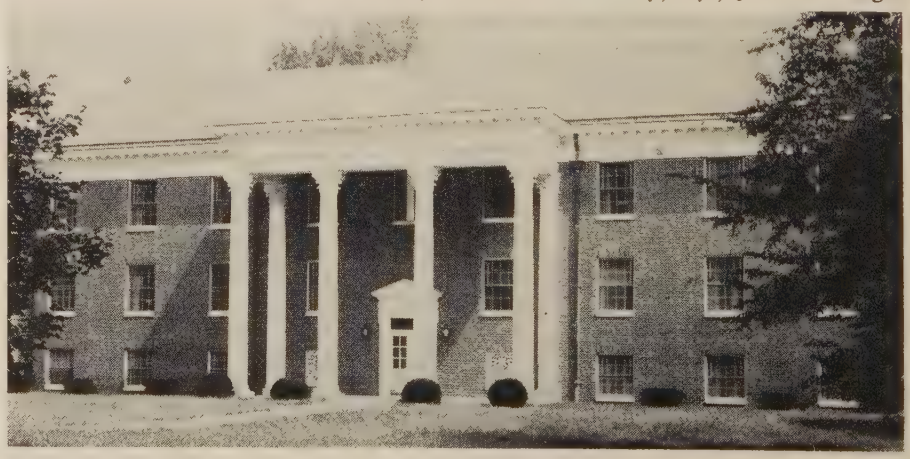
A 1947 graduate of Culver-Stockton, William L. Harper, pastor of the Hamilton, Ill., Christian Church, was presented a citation at the first formal convocation of the school year in recognition of his outstanding work in the field of rural ministry. The International Convention has named

Midway Dedicates New Dormitory

The dedication service for Belle Wisdom Hall, a new dormitory at Midway, Ky., Junior College, was held Sept. 25, with Ard Hoven, minister in Lexington, and a member of Midway's board of trustees, bringing the dedication message. Representatives of various brotherhood organizations, church and civic groups participated in the service. An informal reception was held in the new residence hall after the dedication program. A buffet luncheon was served at noon to all friends of the school who were visiting the campus.

The dormitory is named for the late Mrs. Belle Wisdom of Houston, Tex., whose bequest was the largest gift in the school's history. Mrs. Wisdom, a native of Kentucky, was a former resident of Lexington.

Belle Wisdom Hall provides dormitory facilities at Midway, Ky., Junior College.



Mr. Harper "Rural Minister of the Year."

President Fred Helsabeck made the presentation at the convocation, assisted by J. B. Alexander, dean of the chapel.

After his graduation at Culver-Stockton, Mr. Harper received his B.D. degree from The College of the Bible, and for a number of years he has served churches of Kentucky, Missouri and Illinois.

W. O. Paulsell Goes to Divinity House in Nashville

William O. Paulsell, New Rochelle, N. Y., has been appointed assistant dean of the Disciples Divinity House in Nashville, Tenn. Herman Norton, dean of the House, is also acting dean of the Vanderbilt Divinity School.

Mr. Paulsell is a graduate of Texas Christian University and received his B.D. from Vanderbilt in 1959. For the past three years he has served as minister of the LaCenter, Ky., Christian Church.

Woodrow Wasson, former dean of the Christian College of Georgia, has been appointed visiting lecturer in American Christianity at the Disciples House. Under this appointment Dr. Wasson will teach a survey course in the field of American Christianity in the Vanderbilt Divinity School for the fall term.

Dr. Wasson is a graduate of the Arts and Science College of the university, and has his Ph.D. degree from the University of Chicago.

New Master's Degree at Drake University

Drake University, Des Moines, Ia., is offering a program of graduate study leading to the degree of Master of Religious Education, beginning this fall.

The two-year professional program in religious education will be administered by the Drake Divinity School under the direction of Dean John E. McCaw. Lester C. Rampley, assistant professor of applied Christianity, will be the major advisor for the program.

Approximately 75 ministerial students are enrolled in the Divinity School. The Bachelor of Divinity degree was awarded to 27 persons during the 1959-60 academic year.

Emergency Housing at Eureka College

Dedication of Davison Hall was the outstanding feature of a full day of activities on the Eureka, Illinois, campus on Sept. 24. The Hall named for Guy L. Davison, a generous benefactor, is a $60,000 brick and frame motel-type structure, designed to house thirty-two women. It is one of several emergency measures taken to meet immediate needs pending the erection of larger dormitories as a part of the long-range program.

The college was host to parents of its students at the fifth annual Parents' Day, Oct. 1. Parents and their sons and daughters were addressed by President Ira Langston, followed by tours of the campus, participation in activities, informal visits, and a football game, and concluded with an evening dinner in the dining hall.

Mobile Laboratory Visits Bethany Campus

—Photo by Richard Cloues

Three Bethany College students who are discussing science are, left to right, Deborah Graff, Donna Prandine and William Siegal. In the background is the mobile radioisotope laboratory from the Oak Ridge, Tennessee, Institute of Nuclear Studies.

Steubenville, Washington and Jefferson, West Liberty State, Wheeling, and Bethany colleges took part Oct. 3-14 in the first multi-school cooperative venture to use the famed Oak Ridge radioisotope mobile laboratory. Previously it was used only for one college at a time.

Now a two-week course in radioisotope techniques and applications will be offered for faculties and students. The courses will be taught by two nationally-known scientists from Oak Ridge, Ralph T. Overman and Elizabeth Rona, radio-chemist who has worked with Madame Curie.

All experiments can be performed in the laboratory. Up to six participants can be accommodated at one time in the unit.

The course deals with such matters as the industrial uses of radioisotopes. For example, the use of radioisotopes is a money saver in research concerning the wearing of machinery. In one industrial experiment, radio-active material could be applied to piston rings. Then after the rings were used for 30 minutes, the oil could be drained and the amount of radioactivity would show the wear of the rings. This is just one of many tests that can be made.

The self-contained bus-type unit is about 35 feet long and carries its own 10-kilowatt generator to provide power for the training equipment.

Eleven to One at Hiram College

Opening enrollment at Hiram, Ohio, College reached an all-time high with the registration of 659 students. A freshman class of 262 set a new high, and a faculty of 54 also is the highest number in the school's history. This is a remarkable student-faculty ratio of 11 to 1.

The traditional formal convocation was the first all-college event, with President Paul F. Sharp delivering the address.

A $5,000 memorial scholarship has been provided in memory of the late William F. Rothenburger, well-known Disciple minister and a graduate of Hiram in 1900. Presented to the college by his widow, Mrs. Arlene Dux Rothenburger, the funds will be used for aid to undergraduate ministerial students attending Hiram.

A grant has been awarded the college by the Kulas Foundation of Cleveland to be used to assist in the purchase of tickets by students and faculty for worthwhile musical events. The gift is of special significance by reason of the college's location in a small community. This access to cultural activities of Cleveland will add greatly to the enrichment of Hiram's program. The Kulas Foundation, established by Mr. and Mrs. E. J. Kulas, a Cleveland industrial family, is especially devoted to lifting the interest in music.

Northwest Christian Purchases New House

Harmon House is to be the new name of the fraternity house recently purchased by Northwest Christian College, Eugene, Ore. It will be used as a dormitory for men. The name is given in honor of the late Judge Harmon, who served as the president of the board of trustees for many years and rendered notable service.

Dean William Siefke, Ward A. Rice, and Harry Baird attended the summer workshop, conducted by the Council for the Advancement of Small Colleges, in Augusta, Maine, during the late summer. Expenses of college representatives are paid by the Council through support furnished by foundations and businessmen.

New Records at Transylvania College

Enrollment at Transylvania College, Lexington, Ky., for the fall quarter increased 18.8 per cent over the same period last year.

Miss Pearl Anderson, college registrar, announced that 550 students registered. Last year 463 students attended during the fall quarter.

Of the 550 students this year, 246 are new and transfer students. Of the Freshman class, 45 per cent are out-of-state students. Last year 36 per cent of the Freshmen were out-of-state students.

Echoes— *from Everywhere*

Bringing People to Health A Great Witness in India

INDIAN summer broke forth in all its beauty just before I left 7,000-foot-high Landour, in Mussoorie, India. The snow-capped peaks were gleaming between 70 and 80 miles to the east, and warm sunshine and cool breezes marked the end of three and one-half months of rain.

The out-of-doors was fresh and green, and all the women on the hillside soon had clothes airing and their washing out to dry. I even washed windows to get each ray of sunshine. Also exciting for me was my first real "vacation" to rest a bit before resuming duties in Ludhiana, Punjab, at the Christian Medical College and Brown Memorial Hospital there.

I know this moving has been confusing to many. In February, 1958, the executive council of our church in India (Disciples of Christ) loaned me from Mungeli to two hospitals in north India to work as a dietician. I am to be in Landour from May 1 to October 1, and in Ludhiana from October 1 to May 1.

You will laugh with me to think that one person would ever have the nerve to try and carry on the activities and responsibilities, as well as enjoy the privileges of such institutions located 200 miles apart. And only a nurse or one non-trained person is available while I am away!

You are right—it is unthinkable that we do not have more persons to share in the witness to people through service in nutrition. Pray with us that more may work for this aspect of the prevention of illness and the bringing back of people to continuing health.

—MISS MAXINE M. BURCH

Ludhiana, Punjab, India

Demonstration with Instruction Best Combination for Pakistanis

EDITORIAL NOTE: *James D. Wyker, now in the United States, has been serving as a fraternal worker in East Pakistan through the Council on Christian Unity and supported by Week of Compassion funds.*

We are finding that inert people respond better to demonstration than to explanation. . . . Sometimes even demonstration fails. A Muslim farmer attended a village meeting where the neighbors were discussing the big crop which a Christian reaped. After a very favorable atmosphere had been created, the Muslim declared, "It can be done on the Christian land but it won't work on mine."

If his argument were valid, I think we would have another mode of evangelism!

Bill Gaultney, our U.S. farm advisor, is using a steel plow instead of the local pointed stick with an iron tip. When Bill and a team of pilots go to the field with the plow, they always have an audience. Our neighbors stop plowing and come over to watch and *handle* the steel plow. They see how much better it plows.

We are finding that demonstration along with instruction gets results whether in Christian character or improved farming.

—JAMES D. WYKER

Teaching Christianity Difficult in Thailand

Thailand is a Buddhist country. Buddhist ethics, history and philosophy must be a part of every school curriculum. Practically every minute of the school day is directed through the government department of education.

Teaching Bible or Christianity in the schools is not prohibited, *but* it must be taught outside of the prescribed curriculum. This fulfills the letter of religious liberty.

In some sections of the country or of a city which is predominantly Moslem, schools are able to have an all-Moslem student body. They can teach their religion in place of Buddhism. Except for the seminary at Chiengmai, we do not have a school of all Christian students. We must, therefore, follow the government curriculum to the letter of the law.

—VICTOR MCANALLEN

Nakon Pathom, Thailand

Congo Crisis Teaches Lesson on "Possessions"

The up-river stations [in the Republic of Congo], without missionary personnel, will suffer the most. Who knows how much mission property has been divided among the eager Congolese who live thereabouts? We just can't think of all the household furnishings and personal possessions we've left behind. It doesn't matter, anyway—living is much more important!

There's a moral to this little tale: never think what is "yours" will stay "yours". It may not. And if the time comes to leave it all behind, you can pack all you really want in two or three suitcases. We never dreamed that "our" Congo could change so greatly or so disastrously over night.

Thank God for all the kind friends and other concerned people who have taken such good care of us along the way. We all feel that the Congo's future is assured and that this trouble will soon pass away. Our work there will be different, but perhaps it was time to change! God moves in a mysterious way. . . .

—MRS. BEN C. HOBGOOD

Brussels, Belgium

Builder Looks at Task in Philippine Mountains

THERE is a usually quiet spot in the northern mountains of the Philippines where one is inclined to meditate on the wonders of God.

On one side a little brook flows gently along. Fish slither to and fro. The sun as it rises sends shimmering flashes of light into the bamboo thicket. Birds sing in the trees. In the distance one hears the dogs of the *barrio* (village) barking.

This spot was not always so quiet. Only a few months ago torrents of water rolled hundreds of white limestones along on their way down towards the river.

This spot is not so quiet now, for at my back—within the confines of a kiln dug out of the bank—there burns a terrific fire, with flames leaping twenty feet in the air. Within that kiln the wonders of God are taking place, for a hundred pieces of the white stone are being changed into lime to make mortar for the Kabugao mission house.

This is part of the work of a builder in the remote areas of Apayao. Not only must he know how to use materials but he must be resourceful enough to search out and manufacture what he needs so that the missionaries in this isolated area may live healthfully enough to be efficient in teaching men, women and children about the greatest wonder of God—Jesus Christ.

—ROBERT F. GIPE

Baguio City, Philippines

In the photo at right are some of the leading women of the Kabugao church. Kabugao is located in the rugged northern mountains of the Philippines, where many of the people have not heard the gospel from the missionaries.

—Photo by Gipe

Missionary Worship Service

Theme—*Our Heritage: His Life and Words*

December

THE subject, "Give . . . Your Coat Also," is the sixth and last emphasis within the overall theme, "Our Heritage: His Life and Words." This relates to the study of "Heritage and Horizons in Home Missions." Here are a number of suggestions to assist you as you plan your own service to tie in with the study for the day and to help you relate it to the spiritual needs of your group.

Worship center: Drape coat or robe over chair. Have table near, with candle and cross. Many groups will have brought gifts (for service project) to be dedicated at this meeting. The coat or robe should tie in well with this opportunity.

Call to worship: Isaiah 55:6,7 or John 17:3.

Suggested scripture readings: Luke 6:27-36; Matthew 5:38-42; Matthew 10: 7-13.

Suggested hymns:

296—Take My Life, and Let It Be
422—We Give Thee But Thine Own
508—When Thy Heart with Joy O'erflowing
196—As with Gladness Men of Old

(Numbers mentioned are from *Christian Worship: A Hymnal.*)

Possible order of service:

CALL TO WORSHIP
HYMN OR SOLO
SCRIPTURE
MEDITATION
OFFERING AND PRAYER OF SELF-DEDICATION (Hymn #422 would be appropriate) and Dedication of Service Project Gifts.
BENEDICTION

Ideas for meditation:

Jesus said, "If anyone . . . take your coat, let him have your cloak as well." In those days an adversary could take one to court of law and exact the strongest penalty, one's garment. Jesus suggests that Christians overcome the insult and achieve a moral victory by willingly giving the coat also. His life and words are not always easy to follow.

Many commentaries remind us that Jesus in his life and words emphasized overcoming evil with good. He reminds us that meeting injury or insult done to oneself with a revengeful spirit is only to multiply the evil and increase it a hundredfold. He blessed those who cursed him. This is the spirit of our theme, "Give . . . your coat also."

Another idea you might wish to develop is "What do you *more* than others?" Many do what the law requires. Christians are expected to do more than the law requires. The story is told of a little girl who recently started addition in arithmetic. In church one Sunday she noticed the cross on the communion table and whispered to her mother, "Mother, what is the plus sign doing on the communion table?" The cross is much more than a plus sign, but the plus element is certainly present. The Christian should do more than just what is required. "What do ye *more* than others?" Jesus asks.

Another example might be that of a mother who said, "So often I get lunch, and it is just another meal. But when I take time to prepare something special and make it attractive, with how much greater joy and enthusiasm I call the others to the table! It becomes more than a meal; it's a celebration! I wonder, Why don't I do this more often?" The something *more* affects everyone.

Relating worship to study:

In the last session of worship and study around the "Heritage and Horizons in Home Missions" theme, we will want to put into perspective many of the things about which we have studied during the past six months. We have talked about the needs and opportunities related to new churches, community responsibility, churches without race barriers, new approaches in our church institutions, and cooperative work through councils of churches—local, national and world.

In order to meet these challenges and opportunities, Christ asks us to give ourselves completely. This is the meaning of "Give . . . your coat also." We must give encouragement to our capable youth who are considering the ministry. We must be responsible citizens of our community and build churches that minister to people of all races. In all of these endeavors we must be deeply involved, alert and persistent. We work for all of these things as followers of Christ who came, taught, lived, died, and rose again to be our ever-present help. Are we ready to do more than the law requires? Are we ready to give our coat also?

—JULIA STRAIN FANGMEIER

Bible Society Announces Program for Christmas

THE American Bible Society is seeking to encourage a custom which, if generally adopted, could do much to restore to the Christmas season the religious significance it has lost for so many.

The Society is calling on churches and individual Christians everywhere to invite all the families of their area or acquaintance to join in a nation-wide Christmas Eve observance, by sitting down together in their own homes and reading aloud the biblical story of Jesus' birth. To help make this possible, the Society is prepared to distribute ten million copies of a special Christmas Scripture portion, "Unto You . . . A Saviour"—an attractive reprint, in small booklet form, of Luke 1:5-2:40.

In announcing the program, the Bible Society notes that in "some quarters, Christmas seems to have been taken over almost entirely by commercial interests." It is the Society's hope that every church will distribute the Christmas portions to its own members and to unchurched families in its community, and that many will send them along with their regular Christmas greeting cards.

Copies of the Christmas portion can be obtained from the American Bible Society in either the King James Version or more popular Revised Standard Version for $3.00 a hundred, less than the actual cost. The American Bible Society is located at 450 Park Avenue, New York 22, New York.

In Memoriam

Mrs. Fred J. Brown, July 20, Alexis, Ill. Member of the Coldbrook Christian Church and CWF. Taught in the Sunday school in her earlier years, and active in other church work until the onset of her illness 12 years ago. Mr. and Mrs. Brown celebrated their 54th wedding anniversary in June. Age 77.

Anna Garnett Tate (Mrs. R. M.) Hunter, Sept. 6, Madisonville, Ky. Active in church affairs in Madisonville and Nicholasville all her life. Had taught a class in Nicholasville for many years. The Tate family was one of the leading families in affairs of the Christian church and women's missionary work for many years.

Mrs. Emma G. Van Hoosier, Aug. 12, Orrick, Mo. Lived here all her life. She was a charter member of the missionary society, which was organized in 1915. A devout member. Age 85.

John H. Pitcock, Aug. 10, Havre de Grace, Md. A consecrated member of Mountain Christian Church, Bel Air, Md. An elder and a co-chairman of the building committee. Also a board member and church trustee. Always faithful to the church during his 57 years of membership. Age 81.

Mrs. Volney Ackers Lawson, Aug. 27, Bristol, Tenn. Member of Central Christian Church since 1947, coming from the East End Christian Church. A faithful member, great worker, a past-president of the missionary society, and a reader of WORLD CALL.

WORLD CALL

Adults and Mission

Plans for Woman's Day—1960

By RUSSELL F. HARRISON*

WOMAN'S Day, 1960, offers an opportunity for a deeper appreciation of the greatness of the world mission of the church. For those who come into the house of God on that day, it is hoped there may be a renewal of spirit, understanding, prayer, and commitment.

Point of Focus

Woman's Day seeks to bring sharply into focus for the total membership of the Disciples of Christ the true nature and mission of the church. The focus is not upon a number of isolated instances that illustrate how the world mission of the church is effective in a particular place in particular work done by a particular brotherhood. Although these emphases are naturally a part of the total concern, the deeper need is for a fuller comprehension of what it means for the church to be about its business of world mission today.

Always it is explained that the purpose of Woman's Day is not to eulogize women nor to emphasize the work, service and activity of women through the church. Rather, it is an opportunity for the world mission of the church to be the highlight of emphasis for all who share within the congregational fellowship. In keeping with the tradition of this observance, women are asked to share in planning and conducting this service.

All of these women are well aware that the purpose is not to laud themselves and the work which they are doing, but the spotlight is upon the gospel of Jesus Christ and its relevance to the world in our time. Out of such a soul-searching experience it is hoped that every participant in the pew may gain a new sense of mission and commitment.

A Brief History

Woman's Day began in 1890. At the fifteenth annual convention of the Christian Woman's Board of Missions (one of the merging boards which formed The United Christian Missionary Society), it was voted that one day each year be set aside in all of the churches as a special day upon which an offering would be taken for the Christian Woman's Board of Missions. The First Sunday in July was selected for this observance. In the periodical, *Missionary Tidings,* June, 1890, is a call to the brotherhood to set aside this day for a sermon by the minister which would emphasize the missionary obligation.

Planning for Woman's Day
December 4, 1960

Attempt
Great
Things
. . . . .
Expect
Great
Things

At a later time the purpose of the day was further delineated to be threefold: (1) To enlist women in the work of the Christian Woman's Board of Missions; (2) to secure funds for carrying forward the world mission of the church across the earth; (3) to place before the congregation the missionary program as carried on by the women through their board. As years progressed and there was reorganization and merger, the third phase of the threefold purpose was expanded far beyond the missionary program carried by the women until, at the present time, the emphasis is upon the basic comprehension of the world mission and the commitment of every Christian to it.

Although a particular day emphasizing mission is not expected to be a substitute for missionary passion and concern throughout the entire year, such an observance does offer opportunity for placing on the annual program calendar of the church a special day upon which this may be highlighted.

Woman's Day—1960

"Attempt great things—expect great things." This is an exceedingly appropriate title as your church and others across the brotherhood launch into the ten-year program of advance called the Decade of Decision, 1960-70. All of the activities of the year within the church should be geared to this bold and forward-looking program projection. As a part of Woman's Day, there should be some recognition and some sense of prayer for this great undertaking. It touches churches not only in this land but in lands around the world where the brotherhood of the Disciples of Christ is actively engaged in furthering the world-wide mission of the church.

A second important emphasis within this great theme is the celebration of the fortieth anniversary of The United Christian Missionary Society. The entire program on Saturday, October 22, at the International Convention Assembly was given to this particular celebration. Messengers from all the churches across the brotherhood were asked to come as representatives of their congregations to share in this day.

At 9:00 P.M. there was a moment of dedication when the sense of oneness in this great continuing task of mission was experienced by all who participated. The messengers are asked to bring an account of this significant day and other important happenings in the International Convention Assembly as they share in the morning worship service on Sunday, December 4.

So the import of the Decade of Decision, the report of your messengers on the convention, and a look toward a second forty years of united cooperative service through The United Christian Missionary Society can all be part of Woman's Day, 1960. Fused together, they make a dynamic witness.

It is interesting to note the origin of the statement which was the inspiration for the theme for the 1960 Woman's Day observance. In 1787 William Carey, a young minister, was so bold as to ask an unheard-of question in the ministers' meeting of his area.

"Should not the command given to the Apostles to teach all nations be obeyed by all ministers to the end of the world?" The reply of the senior minister who was chairing the meeting seemed more of a reprimand than an appreciation of this insight which was somewhat unusual for that particular day and time. The chairman replied, "Young man, sit down. When God pleases to convert the heathen, he will do it without your aid or mine." Five years later, after thinking upon this experience, in a keynote sermon delivered in Nottingham, England, William Carey's voice rang out with these words, "Expect great things from God. Attempt great things for God."

So we approach the 1960 observance with the prayer that your church and mine and others across the face of this brotherhood will move forward in a great program of advance.

*Dr. Harrison is the executive secretary of the world outreach education department of The United Christian Missionary Society.

Youth and Missions

"Which Way, World?"

WHAT is God doing in this swiftly moving and confusing world? Why should each Christian young person seek to understand God's plan and try to discover his own mission within God's purposes? Why are Christians commissioned to carry their witness "into all the world"? Why is the subject so important that 40 to 50 million Christians of our continent are this year making a study on the theme "Into All the World Together"?

In a safari of the mind and spirit, some 25,000 teen-agers and their adult leaders will be searching for answers to these questions during the World Fellowship Youth Meet. Their exploration will lead them to all parts of the world.

Preparation for Time of Crisis

Placards, pictures, booklets and skits are offered as resources to help teen-agers ask vital questions, discover some of the answers, and decide upon some quests which must be continued after the teens return home. Experiences at the Meet should make graphic the rapidity with which changes are taking place, so that youth may consider the opportunities—and threats—which the changes represent. A missionary to Africa remarked recently that many Africans are trying to cover 6,000 years in 60 years!

How has God prepared for this time of crisis and decision? What situations and what tools have been prepared for the use of Christians faced with the need to hasten their outreach witness? The young people will discover facts which challenge and inspire them. All or parts of the Bible have been translated into more than 1,100 tongues. How handicapped the church would be now if missionaries had yet to do the language study and translations! Nationals in scores of countries can now witness to their own countrymen.

Christian schools have helped to prepare for our critical time. They, together with literacy programs, have taught millions to read the Bible. Thousands of their graduates are in positions of leadership in the new nations now being formed in Asia and Africa; they are statesmen, lawyers, doctors, teachers. Traditional ways of thinking and living are being shaken. Hundreds of millions of people are bewildered and searching for a faith which will be adequate for the frightening new age. One Asian remarked that his country needs a God who understands engineering! Many sense deeper needs.

New invention and discovery, largely in the areas of communication and transportation, make it possible to accelerate Christian teaching and preaching. It has been remarked that one television program may reach more people than the Apostle Paul preached to in his entire ministry. Another important point: many millions of Christians live in countries which have put within their reach wealth, education and freedom of action. Their potential in missionary outreach is almost unlimited.

What's Ahead for Christian Teens?

During the research and discussions in the Meet, thousands of teen-agers will consider the need to find their place in the church's outreach mission and ways they may discover it. They will glimpse some of the tasks involved in going "into all the world—together."

They will see Christianity in its first head-on collision with resurgent non-Christian religions of the East. They may discover the relationship of the world population explosion to the world mission task. They may consider the unique and possibly temporary challenge of the new nations now in the process of formation, which need the purpose and power that only Christianity can provide.

Noting these challenges, the young people will consider the effect of divisions among Christians and the urgency for united effort, and will explore the types of cooperation already attained.

In the discussion of witnessing to all the world, youth in the Meets have the opportunity of examining the effect of example in winning non-Christians to our faith. They may consider the ways in which people of every other country learn about North America. They would not forget that four million Americans were living or traveling abroad during the past summer and that 60,000 foreign students attend American schools.

Resources for the Meet

Missionaries, foreign students, staff members of councils of churches, chairmen of outreach departments—these and other persons who can contribute to the discussion on world outreach may be invited to participate in the Meet as speakers or "interviewees." Guests from other communions may tell the stories of Luther, Calvin, and Wesley at the banquet. The *World Place Mat* brings their photographs and others as well as various Christian symbols. The program cover is printed below. Materials provide for worship, study and recreation, such as a song journey around the world.

—Mareta Smoot

WORLD CALL NEWS ROOM

Funeral Services Held for Disciples

FUNERAL services were held in the late summer and early fall for several members of the Disciples of Christ.

On Aug. 31, Ethel Plunkett Haskell, retired missionary in China with The United Christian Missionary Society, died at her home in Tucson, Ariz. She was the wife of Walter W. Haskell, who survives.

Mrs. Haskell was born in Missouri and before going to the mission field taught for eight years in Missouri and Arizona. She served in China with her husband, beginning in 1917, when they attended language school in Nanking. After one year they went to Wuhu in Anhwei province, where they made their home—except for furlough and war intervals—until they took up work in Nanking in 1946. Mr. and Mrs. Haskell retired in 1952.

Mrs. R. H. Miller, Sr., wife of the noted Disciple leader, died on Sept. 13 in the Kennedy Memorial Christian Home in Martinsville, Ind. From 1921-28 Dr. Miller was a member of the board of managers and of the executive committee of The United Christian Missionary Society. He was editor of *The Christian* and served as pastor of National City Christian Church, Washington, D. C. Mrs. Miller was a fraternal delegate to the British Conference of Churches of Christ in 1933 and 1935.

Mrs. Rosa B. Haynes, president of the Christian Women's Fellowship of the National Christian Missionary Convention, died July 17 in Memphis, Tenn. As Mrs. Rosa Grubbs, she was a member of the staff of the Christian Woman's Board of Missions and of the United Society. From 1920-38 she served among the Negro churches in various positions, as general and regional field worker and as a field worker in the department of missionary organizations.

Clemet A. Robbins, father of Mrs. Gladys Bowers, missionary with the United Society in Africa, died on Aug. 9 at his home in Goodland, Kans.

Cleveland Kleihauer, minister of the Hollywood-Beverly Christian Church in Los Angeles, Calif., died of a heart attack on Sept. 16. Funeral services were held on Sept. 19. Dr. Kleihauer was a former president of the International Convention of Christian Churches (Disciples of Christ).

Enos Harvey, father of E. Lyle Harvey, since 1953 the director of Christian education for Indiana churches, died on Sept. 16 at Regina, Sask., Canada.

Mrs. Joseph Nelson, mother of Robert G. Nelson, Africa secretary in the division of world mission of the United Society, died on Sept. 16. She was a resident of the Oklahoma Christian Home in Edmond.

Missionary Retires

An error appeared in the article, "Missionaries Retire," on page 28 of the October *World Call*. The photo of Miss Martha Bateman appeared instead of the photo of Miss Ethel Shreve, and was labeled "Miss Shreve." A photo of Miss Shreve appears at left. She served 37 years in India. Her last 12 years were spent in Takhatpur.

Warner Installed

Austin McRaven (Mac) Warner, missionary in Japan (1951-56) with the United Society, has been installed as executive secretary of the Manhattan Division of the Protestant Council of New York City. For a time after his return from Japan he was an assistant in the Missionary Research Library.

CYF Service

Miss Camilla Jo (Camie) Bloom of Kennewick, Wash., president of the International Christian Youth Fellowship Commission of Disciples of Christ, has been installed and is beginning a year's travel in behalf of the CYF. She will tour the states west of the Mississippi, appearing in local churches and participating in district and state CYF activities. Miss Bloom will help prepare for the American Ecumenical Youth Assembly, scheduled for Aug. 16-23, 1961, in Ann Arbor, Mich. Disciple youth will also hold meetings in conjunction with the Assembly.

Youth Worker Resigns

Ewart H. Wyle, Jr., has resigned as minister of youth work for the Missouri Association of Christian Churches. During his service he carried responsibility for the state's many youth activities, including 17 Chi Rho Camps, 11 young people's conferences, and 5 youth meets.

World Outreach Education

Mrs. David McNelly II, the former Christine Siefke, closed her work on Oct. 31 as research associate in the department of world outreach education of the United Society. Mrs. McNelly, following her marriage this summer, expressed her desire to give full time to her home.

Leaves National Post

Mrs. Anna Belle Jones, director of missionary education and Christian Women's Fellowship of the National Christian Missionary Convention since 1951, and transferred to the position of director of field services in the department of Christian

(*Continued on page* 41)

Missionary Register

Departing for the field:

MISS ALICE PORTER returned to India in mid-September, following furlough.

DR. AND MRS. VICTOR C. RAMBO returned to India early in October.

MR. AND MRS. VICTOR MCANALLEN have returned to Thailand after medical furlough in the U. S.

MR. AND MRS. RICHARD DICKINSON, newly appointed missionaries to Japan, have arrived on the field.

MR. AND MRS. WILLIAM ALLEN have completed an intensive Spanish course at Yale University and have gone to Paraguay to begin their first term of service.

MR. AND MRS. R. S. BENNETT were planning to leave for their first term of service in Jamaica in October, following the receipt of their entry permit.

MISS GERTRUDE SHOEMAKER left the U. S. on Sept. 1 on her journey to return to Congo. She was joined in Brussels by Misses Edna Poole, Faith McCracken and Margaret Shaw.

HALDOR HEIMER, DONALD MCMILLAN, V. HENRY DUGAN and L. NEAL TESTERMAN have returned to Congo from Brussels.

MR. AND MRS. J. RICHARD DODSON have returned to Congo from Northern Rhodesia.

Returning from the field:

MRS. A. LOUIS (OLA) HARRIS and daughter returned to the U. S. from Brussels, Belgium, on Sept. 5.

MR. AND MRS. ROBERT S. BATES, ecumenical youth workers in Ceylon for the United Society, are in the U. S. on furlough. They are studying at the University of Chicago.

MISS MAXINE BURCH, India, returned to the U. S. for furlough on Oct. 1.

MISS ELIZABETH HILL, Nepal, is in the U. S. for regular furlough.

MR. AND MRS. KENNETH L. POTEE, from India, arrived in the U. S. on Sept. 29 for special conferences.

MR. AND MRS. NORWOOD TYE, Philippines, have arrived in the U. S. for furlough.

MISS ITOKO MAEDA, Okinawa, is home for furlough in the U. S.

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49. The Post-Resurrection Appearances of Jesus, illustrated with well-known paintings.
50. Chart of the Seven Churches of Asia, described by John.
51. An Outline History of the Evangelistic and Missionary Work of the Early Church.
52. The prophesies Concerning Jesus and their Fulfillment, arranged Chronologically, with principal verses printed out in full.
53. Map Showing Approximate Distances from Jerusalem to Various Historical Points.
54. Chart Showing the Interior Arrangement of the Temple at Jerusalem.
55. Thirteen Special Illustrated Maps Showing the Journeys of Jesus, Peter, Paul, and the Journeys of the Children of Israel from Egypt to Canaan. These are separate maps, mind you—not several crowded together on one page.

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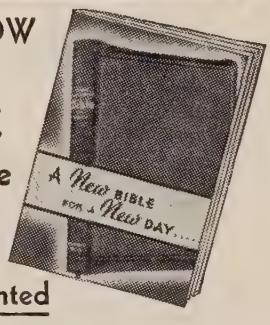

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Book Chat

(*Continued from page* 26)

liant and cultured young minister, writes on *The Gracious Calling of the Lord.* The work is to be commended as far above a simple manual on evangelistic methods, and yet it would serve to correct and direct methods, too. It is not so erudite as to go off into theological vagueness and yet it is intellectually valid and theologically informed. In this work the author discusses "the structure of decision" and methods of "refusal," and in the last thirty pages of the work he deals with "acceptance." It is a truly dynamic book and if read by every pastor and evangelist would serve not only to energize our evangelistic effort but give it a higher tone in quality.

COMMITMENT is the big word in the book of sermon-essays by George M. Docherty, pastor of the New York Avenue Presbyterian Church. In his *One Way of Living* there is a vividly written chapter about his own conversion and commitment to the Christian ministry. After reading this chapter it would be difficult not to go on and sample other sermons in this volume. The author is introspective and illustrative in his preaching. He seeks to probe the soul of his hearers, and therefore the emphasis of his sermons is more personal than social. The sermons baffle one a little. One would wish to hear this preacher to see their total effect with the combination of analysis and illustration. It must have been a great change for the New York Avenue Church to have moved from the lyrical utterances of the popular Peter Marshall to the much more introspective preaching of George M. Docherty. Marshall was much less theological and scholarly. Both were Scotsmen and deeply committed evangelical Christians; but having said this, there seems to be a great difference in their preaching methods.

Books Mentioned in Book Chat

THE WORD FOR THIS CENTURY, Edited by Merrill C. Tenney. New York. Oxford University Press. 184 pp. Price, $4.00.

BETWEEN THE TESTAMENTS, by D. S. Russell. Philadelphia. Muhlenberg Press. 176 pp. Price, $2.50.

IN THE UNITY OF THE FAITH, foreword by Edwin T. Dahlberg. Philadelphia. The Christian Education Press. 186 pp. Price, $3.00.

THE GRACIOUS CALLING OF THE LORD, by Robert John Versteeg. New York & Nashville. The Abingdon Press. 142 pp. Price, $2.50.

THE ONE WAY OF LIVING, by George M. Docherty. New York. Harper & Brothers. 173 pp. Price, $3.00.

Book of the Month

THE ACADEMIC MARKETPLACE, by Theodore Caplow and Reece J. McGee. Basic Books. 1958. 262 pp. Price, $4.95.

The Christian Literature Commission recommends the book, *The Academic Marketplace*, to Disciples of Christ for November reading. The book is reviewed by W. Marshon DePoister, former dean of Chapman College in Orange, California, and now head of the division of social sciences of California Western University, San Diego. In commenting on this book, Dr. DePoister says:

"This highly readable volume deals with academics and academicians. If the laymen to the profession of education wonder how college professors are bought, sold and bar-

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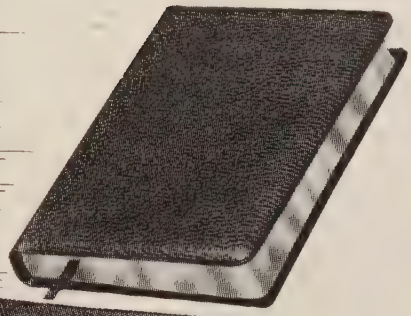

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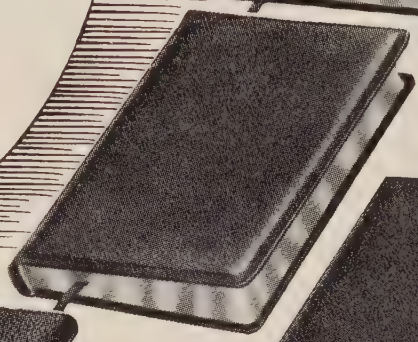

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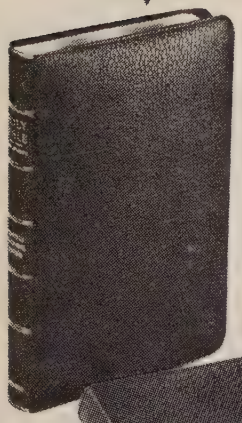

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tered, this volume will open many an eye and lift even more eyebrows as readers peek behind the beautiful proscenium of academic dignity and observe the sordid and mundane politics in which the college professor finds himself once he enters the hallowed halls of Old Siwash.

"Paradoxically, according to authors Caplow and McGee, the methods of scientific research have been applied by university professors to every important American institution except their own. There is an abundance of literature on such social institutions as the family, business and economics, government, military, and religion; but virtually nothing about the university as a social institution. As social institutions, perhaps none needs more objective analysis than education and religion. This volume makes an admirable beginning for education. Someone should do likewise for religion!

"The reader will be fascinated by our puerile politics in education, the number of individuals of dubious integrity who 'go up' in the profession, as well as being revolted by much of the 'gobbledegook' which passes under the guise of 'research and scholarship.'"

Publications Received

AN AMERICAN DIALOGUE, by Robert McAfee Brown and Gustave Weigel, S. J. New York. Doubleday & Co. $2.95.

COMMUNITY, STATE AND CHURCH, three essays by Karl Barth. New York. Doubleday & Co. 95 cents.

THE SAGE OF BETHANY, compiled by Perry E. Gresham. St. Louis. Bethany Press. $1.95.

THE CHANGING AMERICAN FAMILY, by Roger H. Crook. St. Louis. Bethany Press. $2.95.

THAT GOD IS LOVE, by Mildred Mabry. St. Louis. Bethany Press. $1.25.

LAUGHTER IN THE BIBLE, by Gary Webster. St. Louis. Bethany Press. $3.00.

THE OLD TESTAMENT, illustrated by Marguerite de Angeli. New York. Doubleday & Co. $6.95.

LIGHT BENEATH THE CROSS, by Stuart Barton Babbage and Ian Siggins. New York. Doubleday & Co. $2.95.

THE MAN NEXT TO ME, by Anthony Barker. New York. Harper & Brothers. $3.50.

STEWARDSHIP FOR TODAY'S WOMAN, by Helen Kingsbury Wallace. Westwood, N. J. Fleming H. Revell Co. $1.75.

MANUAL FOR VESTRYMEN, by Henry B. Luffberry. Philadelphia. Muhlenberg Press. $1.50.

WEDNESDAY'S CHILD, by Margaret Arbore Berg. Philadelphia. Muhlenberg Press. $3.50.

CHRISTIANITY AND THE SCIENTIST, by Ian G. Barbour. New York. Association Press. $2.50.

THE CHRISTIAN AS A DOCTOR, by James T. Stephens and Edward LeRoy Long, Jr. New York. Association Press. $2.50.

HANDBOOK OF COMMUNITY SERVICE PROJECTS, by Audrey R. and Harleigh B. Trecker. New York. Association Press. $6.50.

FACING PROTESTANT-ROMAN CATHOLIC TENSIONS, edited by Wayne H. Cowan. New York. Association Press. $2.50.

REFLECTION BOOKS, New York. Association Press. 50 cents each:

The Witness of Kierkegaard, edited by Carl Michalson

New Directions in Biblical Thought, edited by Martin E. Marty

First Steps in Theology, by Jack Finegan

Facing Protestant-Roman Catholic Tensions, edited by Wayne H. Cowan

By John Calvin, selected by Hugh T. Kerr

Evidence of Eternity, compiled by Hazel Davis Clark

THE ART OF CHRISTIAN DOUBT, by Fred Den-

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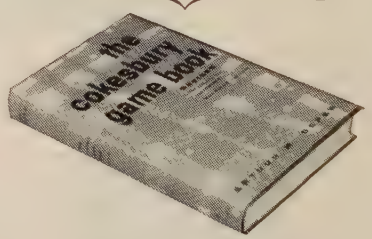

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The "Invitation to Learning" Reader on War and Peace, by George C. Crothers. New York. Taplinger Publishing Co. $1.00.

Peter's Tomb Recently Discovered in Jerusalem, by F. Paul Peterson. McKeesport, Pa. Published by the author. $1.00.

Audio-Visual Suggestions

Jeremiah—The Reluctant Rebel is a sound filmstrip which tells in dramatic form the story of the prophet who stood in the midst of clashing empires to guide the nation of Judah to its destiny under God, built on foundations of faith. This filmstrip is one of four in Part II from the series *The Story of the Prophets.* Others in Part II are Ezekiel—Man of Visions, The Prophet—Poet of the Exile, and In the Fullness of Time. These can be used in church school classes or in other study groups on the lives of the prophets. Part I of the series includes Frontiersmen of Faith, Amos—God's Angry Man, Hosea—the Prophet of God's Love, Micah—Prophet of the Common Man, The Vision of Isaiah, and Isaiah—Statesman for God. (Sale price, Part II, $27.00; sale price, Part I, $40.50. Sale price, each filmstrip, $9.00; rental, each filmstrip, $2.50. Color. Time of each, approximately 20 minutes.)

Christmas in Hong Kong is a 16mm sound film photographed in Hong Kong at Christmas time. Picturing a Hong Kong different from the crowded, squalid city huts which we sometimes see, this film shows the busy stores with their windows decorated for Christmas. Against this is set the story of a young Chinese boy who goes to a Christian mission to discover the meaning of Christmas. Through a Christmas pageant he and his family hear the story of Christ. (21 minutes; color; rental, $15.00, during December, $10.00 remainder of year.)

Rentals available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, and Christian Board of Publication, P.O. Box 179, St. Louis 66, Missouri. Purchase only from Christian Board of Publication.)

News Room

(*Continued from page* 36)

Women's Fellowship this past July 1, resigned on Sept. 16 because of health and home responsibilities. Mrs. Jones has entered Butler University in Indianapolis for graduate study in education.

Men's Conference

Joseph Morrison of Stuttgart, Ark., and William H. McKinney will attend the interdenominational conference provided by the National Conference of Men's Work Secretaries and United Church Men, Nov. 3-5 in New York City. Mr. Morrison is chairman of the National CMF Advisory Commission, and Dr. McKinney is executive secretary of the department of men's work of the United Society.

Wrap with care— these Bethany books are special!

WORLD CALL

For_____

THAT GOD IS LOVE *by Mildred Mabry.* "In the charm and inimitable style of Mildred Mabry this book provides a warm and personal insight into the lives of individual persons in many countries. Incidents are related so that the reader feels a personal involvement in the events and incidents so vividly described."—*Russell F. Harrison.* Especially for women. *Paper, $1.25.*

For_____

LAUGHTER IN THE BIBLE *by Gary Webster.* An analysis of biblical references to laughter, this book presents a captivating, fresh approach to the Bible from its human and happier side. Laughter is defined in both its negative and positive aspects, in both serious and humorous discussions on the meaning of laughter as expressed in the Bible. *$2.95.*

For_____

HOW TO GET YOUR CHURCH NEWS IN PRINT *by John T. Stewart.* A professional newspaperman gives the do's and don'ts of preparing church news for the press, contacting newspapers and reporting activities. He uses interesting illustrations from published articles. *Paper, $1.00.*

For_____

THE ONE BAPTISM *by Stephen England.* This informative volume serves as a summary on the biblical and historical basis of baptism by immersion. It examines the strengths and weaknesses in the various approaches to church membership and baptism in the Disciples tradition. *Paper, $1.25; cloth, $1.95.*

For_____

THE GOSPEL STORY *by M. Jack Suggs.* Here for all church members interested in educating themselves religiously is a vivid study of the Gospel story according to the four evangelists. It is compared to a many-faceted gem through which the Gospel light shines upon the affairs of men. *$2.50.*

For_____

CUDDLE BEAR OF PINEY FOREST *by Anne M. Halliday.* Here is the delightful story of Cuddle Bear, his parents and friends, as he is bent on the glorious adventure of growing up. Children will recognize his escapades as echoes of their own actions. Illustrated by Kurt Wiese. Ages 6-9. *$2.50.*

For_____

THE NEW LITTLE FUZZY GREEN WORM *by Jessie Brown Marsh.* This exciting story tells of a little green caterpillar and his debut into our bright world. Young readers see life through this "worm's eye view" and rejoice with him in what he finds. Illustrated by Morgan Steinmetz. Ages 4-7. *$1.75.*

For_____

WEMBI, THE SINGER OF STORIES *by Alice D. Cobble.* An old African tribal storyteller "fashions varied tales, infusing them with local color, simplicity, subtlety. Good for telling. —*Spencer G. Shaw, Library Journal.* These are authentic examples of ancient folklore. Illustrated by Doris Hallas. Ages 8-80. *$2.75.*

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HARPER & BROTHERS
N. Y. 16

New Life for the Church in Russia

(*Continued from page* 19)

were preaching communism. In some areas churches outnumber club houses. Even though women constitute the major part of any congregation (true in many Latin American Roman Catholic churches), more men and youth are going to church in Russia. An August issue of *Ecumenical Press Service* reports that most children born during or since World War II on collective farms in four districts in central Russia have received Christian "baptism" even when the parents had not. *The Communists,* a party paper, laments this as "a particularly obstinate survival" of pre-revolutionary times. The Christ the Communist Party thought it had buried is very much alive again in Russia. Religion is relatively free in Russia, *but* over it stands a totalitarian, atheistic government breathing down its neck.

Statistics Listed

Statistically, this is the state of religion in Russia. In the Union of Soviet Socialist Republics (the correct national title), are nine main branches of Christianity, as well as religious bodies such as Moslem, Jewish, Buddhist, and others. According to the 1956 census there are 22,000 Orthodox congregations in the U.S.S.R., 32,000 priests, 100 bishops, 2 theological academies, 8 seminaries, and 69 monasteries. Perhaps next in importance are the Armenian communities. Moslems are the second largest religious body. Protestantism is represented chiefly by the Lutherans (350,000 in Estonia, 600,000 in Latvia) and by the Evangelical Christian Baptists. The Baptists now have 5,400 churches and 545,000 members. In 1956 they published a Russian hymnal and in 1957 a Russian Bible, both with support from the American Bible Society. There is more religious liberty in Moscow, at least for Protestants, than there is in Madrid, Spain.

What lessons can American churches learn from the church in Russia?

Should Remember Poor

For one thing, they should not forget the poor. Early communism, like early Christianity, addressed itself to "the laboring poor." The Christianity of Russia is Christianity without Cadillacs. The Christian gospel still is revolutionary—dynamic to many. The late Archbishop William Temple characterized Marxist communism as heretical Christianity.

We also should learn that when church and state are one, religion tends to become warped and the moral conscience dulled. Religious freedom in the United States, indeed in all the world, is our most precious heritage.

Russia today stands between the East and the West, and Russian religion may even serve to unite them. A common desire for world peace unites Christians and peoples of both East and West. "In Christ there is no East or West."

Progress in Nepal

By E. W. OLIVER*

"WILL you please join our National Parade? We want all the institutions and organizations in the town to be represented on that great day."

The leader of the small group of Christians in Bhatgaon, the third city in the Katmandu Valley, received that invitation the day before Nepal's National Day this year, the day when Nepal celebrates her freedom from the long Rana rule.

This little Christian group is a nucleus of two families with two or three others whom the Lord has added to

*Dr. Oliver is executive secretary of the United Christian Mission to Nepal, in which Disciples of Christ cooperate.

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If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's # 3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Why should you help pay for their hospitalization?

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive $100 a week from the first day and as long as you remain in the hospital! This money is paid you in cash to be used for rent, food, hospital or doctor bills—anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is *your* turn to enter the hospital, it's too late to buy coverage at any price.

Outstanding Leaders say—

JEROME HINES, Leading bass with the Metropolitan Opera Company: "I have long been associated with Art De Moss in Christian work. I know few people with his driving and sincere desire to promote the gospel of Christ in every way. And now it is a pleasure to be able to recommend this most excellent insurance plan for non-drinkers. Knowing Art as I do and his fine Christian zeal, I am sure the Lord will bless his efforts in every way."

DR. CARADINE HOOTON, Executive Secretary, General Board of Temperance, The Methodist Church: "The non-drinker, being a better insurance risk, should be entitled to a better insurance rate on his policy. I want to congratulate you on bringing this low-cost insurance to total abstainers."

DR. DANIEL A. POLING, noted minister and Editor of The Christian Herald: "The advantages of a hospital plan which is available to non-drinkers only are obvious. The lower rate is made possible because you are not paying the bills for the illnesses and accidents of those who use alcohol."

DR. RALPH W. SOCKMAN, Minister, Christ Church, New York City; noted Methodist Leader; author: "I recently heard about the Gold Star Plan and think it is something that has been needed for a long time. It only seems fair and just that some such plan should be put into operation so that those who do not drink should not be penalized for those who do."

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My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.				
2.				
3.				
4.				

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: ..... *Signed:* X .....

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them during the past two years. They had moved out of the meeting room which they had in their own house and three months ago had hired a small room on the Temple Square. Besides inviting others to their meetings in that room, they had also opened a small lending library.

They had certainly not taken this step without much trepidation, for feeling, official and unofficial, is still highly suspicious of the activities of Christians. Many people fear that the coming of Christian workers is going to result in mass conversions, and limitations are still being strongly applied by the government.

It appears, however, that the establishing of this place of worship in the Temple Square has been recognized by the town authorities. Upon receiving the invitation, the little group of Christians made their banner showing the Cross and stepped out firmly into the line of procession.

This signifies progress on two fronts—progress in the life of the church in this land and progress in the general onward march of freedom in this gallant little country.

We in the United Mission watch this progress with joy and prayer and we believe that the work of the Mission is being used of God on these two fronts of progress.

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Delinquency Study

NCC Bureau of Research Leads $175,000 Program

A PROPOSED $175,000 nation-wide research program to determine what the nation's churches are doing about juvenile delinquency was endorsed by participants in a recent two-day consultation in New York City. The meeting dealt with the role of the church in both preventing delinquency and rehabilitating juvenile offenders.

Lauris B. Whitman, head of the Bureau of Research and Survey of the National Council of Churches, presented the proposal to some seventy educators, ministers and youth work specialists in government and in church-related and other private agencies who had been called together by the NCC's department of social welfare.

Present Efforts Poor

Present programs in the churches dealing with juvenile delinquency are "sporadic and piecemeal," Dr. Whitman reported. A research program is needed in order for the churches to be able to plan a concerted attack on the problem, he said.

The project will use recent research in the field of delinquency by social scientists and actual case studies of what the church is doing on all levels. It will be under the general supervision of the Bureau. The proposal calls for a report to a national interdenominational conference on the churches and juvenile delinquency in the spring of 1962, where its findings will be used as a basis for program planning.

The general secretary of the National Council, Roy G. Ross, a minister of Disciples of Christ, told the consultation that the issue is so urgent and serious

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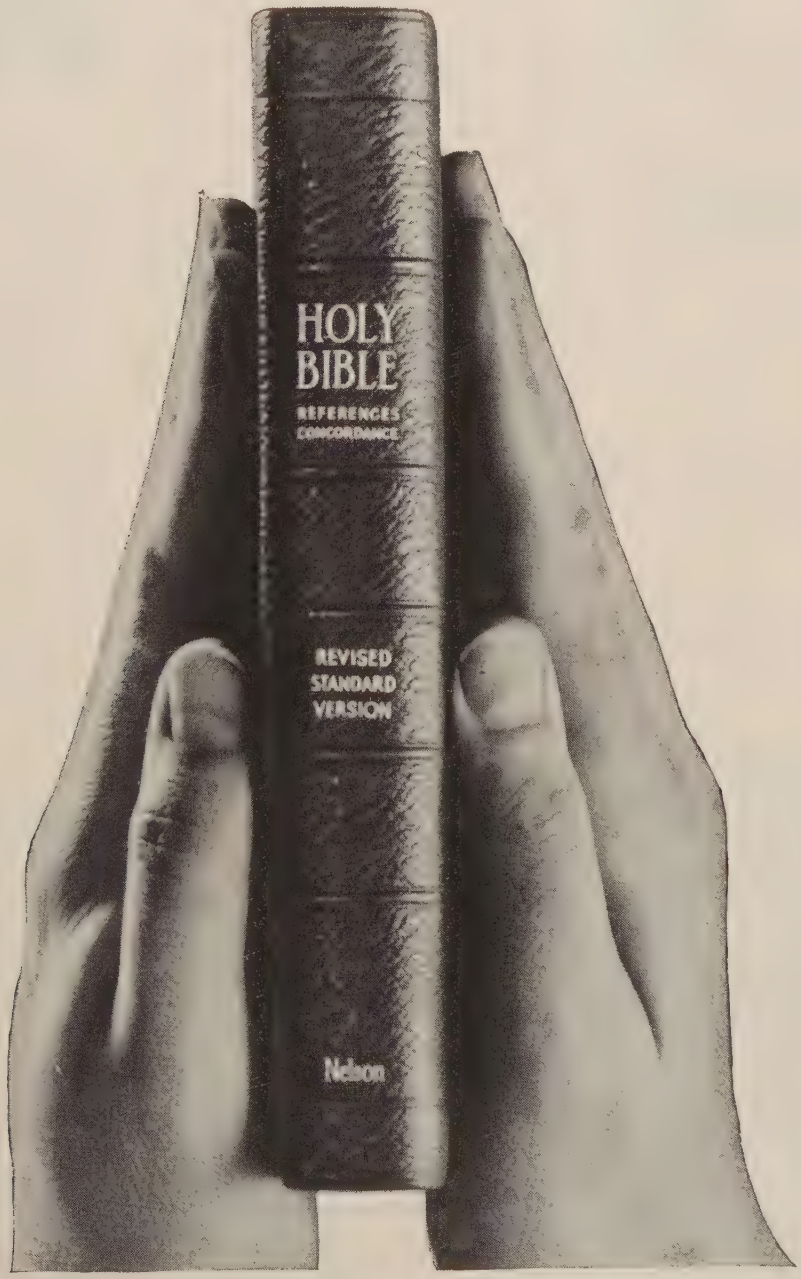

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WORLD CALL welcomes the following churches that have recently enrolled in the *Every Home Plan,* which means they are sending WORLD CALL to all contributing members. The churches and their ministers are as follows:

FIRST CHRISTIAN CHURCH, CLEVELAND, TENNESSEE, *Charles B. Highfield,* minister.

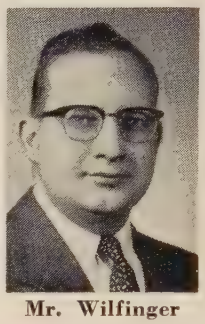
FIRST CHRISTIAN CHURCH, KENNEWICK, WASHINGTON, *Ronald W. Yates,* minister.

MERTON CHRISTIAN CHURCH, MEMPHIS, TENNESSEE, *Frank S. Wilfinger,* minister.

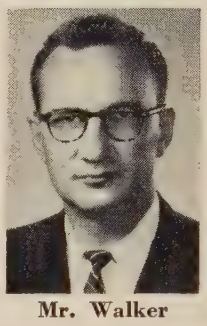
MEADOWVIEW CHRISTIAN CHURCH, SELMA, ALABAMA, *O. Paul Walker,* minister.

Mr. Highfield

Mr. Yates



Mr. Wilfinger



Mr. Walker

that "we dare not wait for complete statistics."

The church stands at the forefront of the institutions that have a responsibility for combating juvenile delinquency, Dr. Ross declared. The churches "today" must work with allied agencies to find the causes of the problem and to determine lines of corrective actions, he said, in alerting church members and enlisting their support for programs.

The final report of the consultation defines the role of the church in preventing delinquency and in rehabilitating offenders. It will be circulated among the churches for study.

In dealing with the preventive aspects of the churches' role, the report, in part, calls on the churches to:

- Keep the programs and services of the church fully operative throughout the year, especially in areas of high delinquency;
- Provide worship, preaching and teaching in such a way that the proclamation of the gospel is relevant and in language that can be understood and appreciated by young people;
- Foster research and support local, state and national legislation which will aid in the prevention of juvenile delinquency;
- Study the effects of mass media on children and youth . . . and cooperate with constructive efforts for the improvement of these media; and to
- Make its essential unity visible and operable by joint planning, pooling of resources and other specific actions to meet youth needs.

The portion of the report which deals with the role of the church in rehabilitating delinquents includes the following points:

- Recognize that religion is an essential rehabilitative and redemptive resource and that the majority of offenders can be rehabilitated;
- Cultivate a climate of acceptance toward the juvenile offender in the church fellowship and in the community;
- Motivate intelligent concern for persons caught in the web of delinquency, and personal participation of Christian people in person-to-person rehabilitation efforts;
- Establish cooperative service relationships with the courts and other public and voluntary agencies serving in the

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field of rehabilitation . . . so that at no time will the offender feel excluded from Christian concern; and

• Establish such direct service ministries as are needed under direct church sponsorship so as to serve the needs of the juvenile offender, and so as to assist him to make a positive readjustment back to society.

Revival at Belgrano

Oldest Buenos Aires Church Shows New Vigor in Program

By LLOYD TATLOCK*

THE oldest Christian church of the city of Buenos Aires, Argentina, has taken on new life within the past few months. This has been attributed in part to the coming of the missionary family of Mr. and Mrs. William David.

The sound of the pastor's motorbike, the voices of the children through the various rooms and the pastoral visits of the minister have drawn the people's attention to the fact that Belgrano Church now has a new leader and that they can look forward to a new and vigorous program.

The congregation has launched into a rebuilding program of the old sanctuary. Construction, under the supervision of the "junta," the advisory board of the convention of the Christian Churches (Disciples of Christ), will be started shortly. The sanctuary will be enlarged and renovated, a choir loft will be added, and the exterior will be changed to harmonize with the new interior. One can notice a new vitality within the congregation as plans get under way for raising funds and enlarging the church's spiritual vision.

Received New Members

In just a few months, the church has received nine new members into the fellowship—four by baptism and five by transfer. Three of the latter were former members of the church in Resistencia, which is located in the northern region of Argentina called the "Chaco".

During Holy Week the church conducted special services. It invited Professor Aristeu Pirce, a Presbyterian pastor from Brazil who is teaching in Union Seminary, to speak at the services.

Four professions of faith in Jesus as Saviour and one transfer of membership climaxed the week's services, reports Pastor David. One of them is the husband of Mrs. Giannattasio, who has been a very loyal member of the church for many years. Mr. Giannattasio made his profession of faith during a "special" service in his home. He is an invalid and is unable to attend the regular services.

Combined Meeting Held

A combined meeting of young people and intermediates from the churches of Belgrano and Villa Mitre is held each Saturday afternoon with both pastors, William David and Luis Parrilla, sharing the responsibilities of study, worship and recreation. Mr. Parrilla taught a course on "Love, Courtship and Marriage" and Mr. David instructed those interested in "Doctrine and Thought of Disciples of Christ." A young seminary student who has come from Bolivia to study in Union Seminary is also helping with the young people and with the general program of Belgrano Church.

Among other activities in the church are a kindergarten and a very active Christian Women's Fellowship. Mrs. David assists in the kindergarten as a music teacher. Once a month a Family Fellowship is held for the entire congregation, during which a tea is given. This is followed by a worship service, recreation and special programs.

*Mr. Tatlock is a missionary in Argentina with The United Christian Missionary Society, serving Union Seminary in Buenos Aires.

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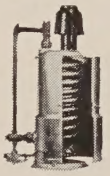
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Here and There . . . With *World Call*

Dear World Call Reader:

My "Here and There" letter must be written so far in advance that this is being written in September. With the warm sun streaming through the open window it is hard to realize that it is time to write about Christmas. But when this reaches you, Christmas will be where it always is at this time of the year—just around the corner.

And why should I remind you that Christmas is breathing down your neck? Because I want to tell you that WORLD CALL is offering a special Christmas rate through November and December. All subscriptions received from now until midnight, December 31, will be entered at a flat, $2.00 rate. This rate applies to single subscriptions as well as to club orders; to new subscriptions as well as to renewals.

Remember, like Cinderella's ball, this offer ends at the stroke of midnight, December 31. Orders postmarked even one minute later must be entered at the regular subscription rate.

If you wonder why we offer a Christmas rate so long before Christmas, the answer is simple. We believe in doing our Christmas shopping early and we want you, too, to have an opportunity to get some of yours done early.

There must be several on your list for whom a subscription to WORLD CALL would be an ideal gift. It is not too much, not too little; not too dear, not too cheap. As Goldilocks said of Baby Bear's porridge, "It is just right!"

If you would like us to send a card to announce your gift, we will send one inscribed with your name. Just request it on the order so that we will know. Of course, you will want to send your order in time for the card to be mailed and delivered before Christmas day, so order your gift subscriptions to WORLD CALL early.

Your church will be credited with the subscriptions you send, and you can send them direct to us or through your World Call secretary.

And the more you send, the higher your percentage in the Ten Per Cent Legion will be. With this in mind, you will want to send several gift subscriptions and encourage others to do the same.

You may want to remember that boy or girl from your church who has gone away to college. Think a college student would not be interested in WORLD CALL? Hear this from a much-appreciated letter I just received:

"Your magazine is so good and such an inspiration that I would like to receive it at college. . . . Thank you so much for transferring my subscription." That came from Jill Lieberman of Kansas City, Missouri. You would be surprised at the number of college students who, like Jill, look forward to receiving their own WORLD CALL at school.

But you probably have several Jills, and some Jacks too, on your list, as well as many others who would appreciate a World Call subscription for Christmas.

Even though I write about Christmas and Christmas gifts, I am reserving my Christmas greetings for another month. Now it is time to send you Thanksgiving greetings. So, may you have a very happy Thanksgiving day and may your blessing be multiplied many times through the year.

Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Next Month

BENEVOLENCE will be featured in the December issue of WORLD CALL. Also, readers will enjoy the moving Christmas meditation by Ralph McGill, famed journalist. In the December issue, too, will be a special introduction to the new world mission study theme, "Into All the World Together."

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes, July 1, 1960, to August 31, 1960, Compared with July 1, 1959, to August 31, 1959

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1959-60	1960-61	1959-60	1960-61
Church and Sunday School	$177,239.74	$240,132.30	$34,980.08	$38,612.65
Christian Women's Fellowship	37,793.99	56,585.38	3,021.20	3,049.27
Guilds	871.13	3,161.13	462.00	521.50
Youth Groups	12,959.82	11,546.04	1,679.64	1,029.33
Children	2,243.95	1,756.27	641.77	1,169.22
Individuals	1,795.71	1,632.89	7,929.65	4,203.24
Blessing Boxes	2,601.36	2,453.52		
CWF and Guild Totals	$ 41,266.48*	$ 62,200.03*	$ 3,483.20	$ 3,570.77
Grand Totals	$235,505.70	$317,267.53	$48,714.34	$48,585.21

[1]Gifts applying on percentages
[2]Gifts over and above percentages
Gains in undesignated and specific gifts $81,761.83—34.718%
Loss in designated gifts $129.13—.265%
*Includes Blessing Box Offerings

Last Column

I Am Thankful

ABROAD in our land are the voices of some who question, "With so much unloveliness prevalent in the world, will not Thanksgiving this year be an empty farce?" Surely these people, if they would but think twice, could not be sincere in clinging to this attitude. Only an embittered pessimist will stifle his inner desires to be thankful. Every optimist gazes toward the dawn and perceives there the promise of a better day. Let us be thankful for the yesterdays and the todays and the unknown tomorrows. . . .

I am thankful for friends—for their voices and their firm handclasps, for the unseen but powerful threads that unite their lives with my life. I am thankful that I can voice a prayer each day for their safety and comfort. . . .

I am thankful for many things. The list becomes interminable. I cannot be among those who assert that Thanksgiving is a farce. To me the day is more meaningful every year, for in my consciousness is an abundance of reasons for gratitude—ever more in number. I shall pause this year to be truly thankful.

—LEO BENNETT

A Great Gift

A famine was on in the land, and a beggar on a street reached out his hands to Tolstoy who was passing by. Russia's great man stopped, searched his pockets for a coin, found none. With genuine sorrow, he said to the beggar: "Do not be angry with me, brother, I have nothing with me." The beggar's face lighted up as he replied, "You called me 'brother.' That is a great gift."

—*Friendly Chats*

There is no man so bad but he secretly respects the good.

—FRANKLIN'S *Sayings of Poor Richard*
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Church School Teacher: The man named Lot was warned to take his wife and flee out of the city. His wife looked back and was turned to salt.

Little Willie: What happened to the flea?

The Task

I saw a world of war and hate,
of suffering and sin;
A world gone mad with lust and greed,
where men killed other men.
I said, "If I could have the might,
the power of His hand,
Why I could build a better world,
create a better man."
And then I heard the voice of God
so soft and yet so clear,
"To build a better man and world
is why I put you here."

—RICHARD R. SMITH

The Link

Out of the bounties God has entrusted to us . . . shall we not remember those ministers of God who in our yesterdays proclaimed the message of God's redeeming love?
Thanksgiving for this priceless service can be made real for you by including the Pension Fund in your will.
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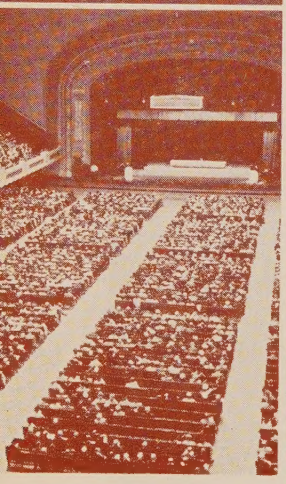

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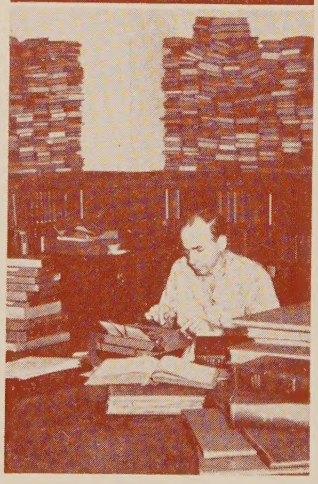

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